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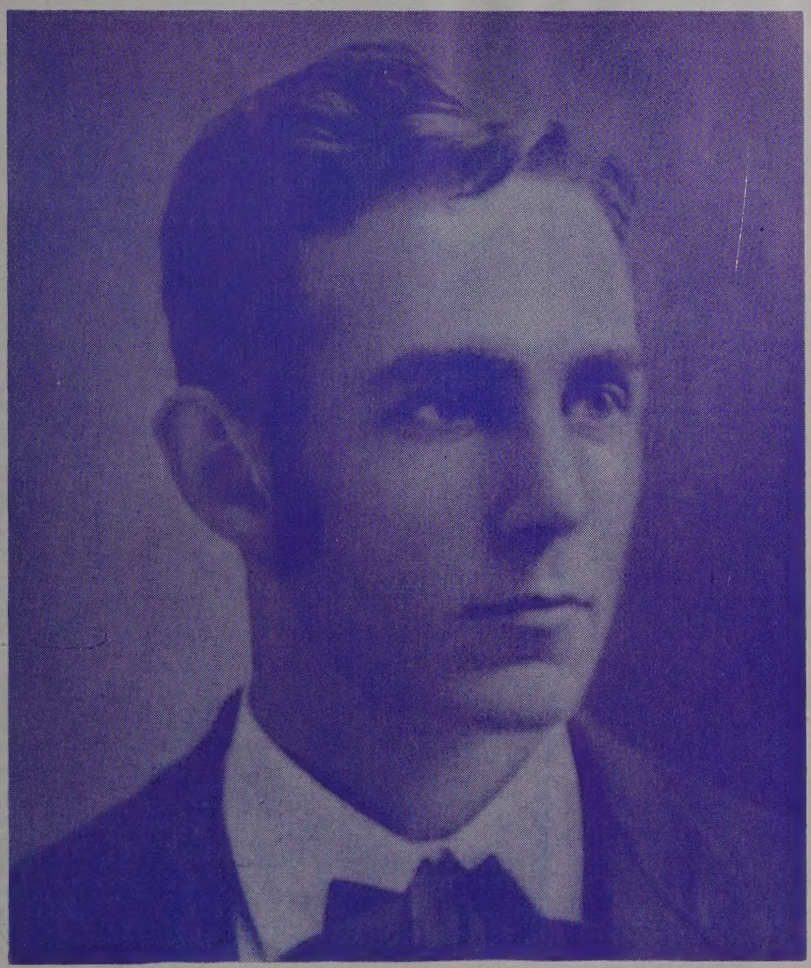
Topics for March



The Young Pastor of Williston Church

Dr. Francis E. Clark

Founder of Christian Endeavor

THE CHRISTIAN ENDEAVOR World

Cover

The founder of Christian Endeavor, Francis E. Clark, is pictured as he looked on that memorable day in 1881 when the young people of Williston Congregational Church, Portland, Maine, gathered in the parsonage to hear his plan for a "Young People's Society of Christian Endeavor." Many youth around the world thank God for the vision of Dr. Clark.

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The Voice of Christian Endeavor

FEBRUARY • 1958

Volume 73, Number 6

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From the Executive Secretary . . .

Youth Need YOU!

"For the youth of tomorrow I am sending my annual membership." So wrote a long-time annual member of the International Society. You can do something about the problems facing our youth by investing TODAY in Christian Endeavor, during the annual Membership Mobilization. Here is your opportunity. Send your membership today!

Christian Endeavor Around the World!

World's Union President Dr. Daniel A. Poling has just returned from a trip "down under" where he participated in the National Christian Endeavor Convention of Australia. He also visited with Endeavorers in New Zealand. It was in 1888 that we have the first record of Christian Endeavor in Australia. The seed was a Christian Endeavor constitution carried in the pocket of a youthful sailor from Newburyport, Massachusetts . . . . . The Executive of the India Christian Endeavor Union has just announced the appointment of Mr. James D. Isaac of Vellore, South India, to serve as Traveling Secretary. The work in India is supported largely by Christian Endeavorers of the State of Pennsylvania, through the offices of the World's Christian Endeavor Union . . . . . The Misses Audrey Prentice and Joan Rogers, British Christian Endeavorers, are spending a year in the United States under the Fulbright Teacher's Exchange. Miss Prentice is located in Norfolk, Virginia, and Miss Rogers in the Morristown, New Jersey, schools.

Prelude to Lohengrin

Mrs. Ernest R. Bryan of Washington, D. C., vice-president of the International Society and honorary field secretary of the World's Union, has announced the engagement of her daughter Carolyn Norris to Mr. Jack Alexander Veerman of New York City and Candlewood Lake, Connecticut. Carolyn is also the daughter of Dr. Ernest R. Bryan, late president of the International Society. Known to Christian Endeavorers in many places, she is now on the faculty of the Happy Hollow School in Wayland, Massachusetts. She was graduated from Mount Holyoke College and received her Master's degree from the Harvard Graduate School of Education. An October wedding is planned.

At Christmas Mr. and Mrs. George C. Thomas of Houston, Texas, announced the engagement of their daughter Nelda Jean to Robert C. Ross, educational secretary and citizenship director of the International Society. Nelda, president of the Texas Christian Endeavor Union, was awarded first place in Division B (youth out of high school) in Christian Endeavor's 1956 Citizenship Contest. She received a $200 cash award and a trip to the Christian Endeavor Citizenship Convocation held in Washington, D. C., in 1956. She is now attending Sam Houston State College in Huntsville, Texas, majoring in education. Mr. Ross, in addition to his staff work with International Christian Endeavor, is completing graduate studies at the Butler School of Religion, Indianapolis, Indiana. He was graduated from Northwest Christian College, Eugene, Oregon.

We Salute!

Our gratitude to Mr. Albert H. Diebold of New York City, a Christian lay man, a patriotic American, a man of varied business interests, for his second substantial gift to Christian Endeavor International. This gift makes possible the continuation of our Christian Citizenship Program into 1958, including the contest and awards, together with an expanded emphasis on the application of Christian principles in our everyday lives. We thank you, Mr. Diebold, and we thank God for men like you.

Thank You, and You, and You!

Leaders of the International Society of Christian Endeavor are very grateful to individuals, societies, and unions for their aggressive support for the 1958 Outdoor Poster Program. A record number of posters are on display throughout the United States and Canada. We are indebted to local outdoor poster plant owners for their contribution posting of Christian Endeavor panels. A double measure of congratulations, too, to Phyllis Rike who directed the 1958 poster program. We are grateful also for the sympathetic interest of the Outdoor Advertising Association of America, Inc.

Harold Westerhoff

The Story of Christian Endeavor

The first Christian Endeavor Society was organized by Francis Edward and riet Abbott Clark in the Williston Congregational Church of Portland, Maine, February 2, 1881—77 years ago. With amazing rapidity it spread from church church, from denomination to denomination, and from nation to nation until istian Endeavor societies were to be found in practically every country around world. Christian Endeavor is the pioneer Christian youth movement and the runner of present day youth work in the church.

The United Society of Christian Endeavor—the union of societies in North erica—was organized July 8, 1885. Its name was changed to the International iety of Christian Endeavor in 1927, and it now includes the societies of the ted States, Canada, and Mexico. The World's Christian Endeavor Union was anized in July, 1895.

Elected President of the United Society in July, 1887, "Father Endeavor" rk served for nearly forty years in this capacity. He passed away May 26, 1927. other Endeavor" Clark was always closely associated with Christian Endeavor vity until her death September 24, 1945.

Countless thousands of Christian Endeavorers and former Endeavorers hold reverent memory this "St. Francis of the Young" and his beloved wife, from ose leadership came a society and a movement whose contribution to the lives oys and girls and to the work and worship of the church can never be measured.

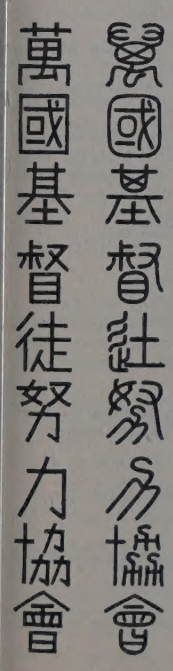
OR CHRIST AND THE CHURCH — SINCE 1881

Massachusetts Endeavorers held a Memorial Service for Dr. and Mrs. Francis E. Clark on November 9. Shown speaking at Newton Cemetery is Rev. Archibald MacMillan. To his left are Mr. and Mrs. William Chase (she is a daughter of Dr. and Mrs. Clark). After the memorial service a reception was held for Captain and Mrs. Russell Blair. This was followed by a dinner and an evening session at which Captain Blair, a former Massachusetts field secretary, spoke.

Say It in Chinese!

BY THOMAS PAO-HO LIANG, SHANGHAI, CHINA

MODERN ANCIENT



Chinese characters are not just lines, curves, hooks and dots haphazardly put together. They are beautifully composed, having symmetry, very intricate and meaningful. Each Chinese character represents one complete word. Instead of merely presenting one idea, or ideograph, a complicated composite picture is often found in one Chinese character.

Modern Chinese characters are shown in the left hand column while those in the right hand column were in vogue around 850 B.C.

1. Pronounced *WAN*, meaning all, many, the unit 10,000, numerous.
2. Pronounced *KUO*, meaning nation or nations, kingdom, empire, country.

WAN KUO literally means all nations, hence international.

3. Pronounced *GEE*, meaning foundation, basis, principle. (Note that it resembles a Chinese pagoda.)
4. Pronounced *DOO*, meaning to direct, lead, command, oversee.

GEE DOO is closest to the Greek Christos, meaning the Anointed, or Christ, or the Hebrew word Messiah.

5. Pronounced *TOO*, meaning disciple, follower, pupil.

Thus *GEE DOO TOO* means a disciple of Christ, hence a Christian.

6. Pronounced *NOO*, meaning to strive for, to exert.
7. Pronounced *LEE*, meaning effort or strength.

NOO LEE means to exert effort or endeavor.

8. Pronounced *SEH*, meaning unity, agreement, harmony, to aid, to assist.
9. Pronounced *HUI*, meaning to assemble, meet, also an association or society.

SEH HUI means a harmonious congregation, hence society.

WAN KUO GEE DOO TOO NOO LEE SEH HUI
thus means
International Society of Christian Endeavor

What Is Christian Endeavor?

These answers were given by young people over fifty years ago in a contest sponsored by THE CHRISTIAN ENDEAVOR WORLD for the best definition of Christian Endeavor in 25 words.

Christian Endeavor
is a
Cooperative Exercise
of
Consecrated Enthusiasm
for
Creating Energy
toward
Christian Ends.

Christian Endeavor is interdenominationalism verified, the baggage-car of Christian brotherhood, carrying packages differently labelled, but not therefore destroying the unity of the train.

Christian Endeavor is the X-ray that brings to light the hidden power of the young people in the church.

Christian Endeavor is like an endless chain, it binds the forces together, and makes them work in unison.

Christian Endeavor is the practical recognition of the young people's need of Christ and the church, and of the church's need of the young people.

Christian Endeavor is the manual training-school of the church, training

the lips to speak,
the feet to walk,
the hands to work,
FOR CHRIST.

Christian Endeavor is the youth's shortest possible cut across the fields of experience to the kingdom of heaven.

(Taken from *Christian Endeavor in All Lands*, by Dr. Francis E. Clark, the official record of the first 25 years of the movement.)

How would youth in 1958 answer the question, "What is Christian Endeavor?" Send us *your* description.

Co-ChairmenSelectedforPhiladelphiaCommittee

John R. Harper

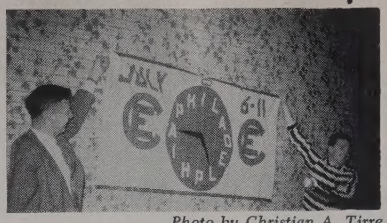


Photo by Christian A. Tirre

Gordon McMordie (left) and Bill Lewis stir up interest for Philadelphia 1959 at recent sessions of Program Council and Christian Endeavor Executives' Conference.

Arch J. McQuilkin

John R. Harper and Arch J. McQuilkin have been selected as co-chairmen of the Philadelphia Convention Committee. They will head up the local group as it makes plans to entertain thousands of Endeavorers at the 45th International Christian Endeavor Convention in the City of Brotherly Love July 6-11, 1959.

Mr. Harper, a long-time Christian Endeavorer, has served in many capacities, both in the Philadelphia and the Pennsylvania Unions. He is associated with the Pardee Company.

Known as the toastmaster at several International Convention banquets, Mr. McQuilkin has also been an active Endeavorer for many years and is now serving on the Pennsylvania Board of Directors and the Board of Trustees of the International Society. He is assistant comptroller of the Fidelity Mutual Life Insurance Company of Philadelphia.

The last International Convention to be held in Philadelphia was in 1935.

1958 Citizenship Program To Be Greatly Expanded

As the result of a generous gift from Albert H. Diebold, an expanded Christian Citizenship Crusade is being planned for 1958, according to Robert C. Ross, citizenship director of the International Society. Mr. Diebold, a Christian layman of New York City, made a similar gift in 1957.

In addition to the seventh annual Citizenship Contest and the Christian Citizenship Convocation scheduled for July 4-6 in New York City, attention will be focused on a clean-up campaign against obscene literature, a concerted effort to make citizenship very practical in all Christian Endeavor program materials, and participation in "Know Your America Week."

The Albert H. Diebold Awards for winners in the Citizenship Contest will total $1,000 in cash plus two trips to the Convocation in New York City. Youth under 25 years of age may be nominated for the competition which will be based on "A Letter to My Editor" on the subject, SPEAK FOR CHRISTIAN CITIZENSHIP! A special effort has been made to encourage students in high schools, church related colleges, and theological seminaries to participate. Nominations must be postmarked by February 3. Winners will be announced April 25.

The Christian Citizenship Convocation will challenge young people to be Christian citizens and focus attention upon youth's responsibility to their community and nation. Visits will be made to shrines of historic and spiritual significance, as well as United Nations headquarters. A service will be conducted at Bowery Mission and delegates will attend Magistrate's Night Court to see the tremendous challenges in the heart of New York City.

Clean-Up Campaign

A clean-up campaign against obscene literature is soon to be launched. In addition to an initial "house-cleaning" this will include a dedication to the long, arduous policing necessary to keep America's literature clean. Endeavorers, societies, and unions will be urged to support current bills before local, state, provincial, and national law-making bodies to aid in legal control of obscenity and will be asked to cooperate in organizing Protestant committees to deal with obscenity on the local level.

In all Christian Endeavor program materials there will be a continuing concerted effort to make Christian citizenship very practical. Topics on citizenship will be included in the materials for weekly consideration by Endeavorers. Citizenship projects and concerns will be listed specifically for each of the five major committees and special emphasis will be placed on the dangers of using tobacco, alcoholic drinks, and narcotics; on stressing Lord's Day observance; breaking down barriers; overcoming prejudice; and accepting civic responsibility.

Christian Endeavorers will be challenged to participate in city-wide observances of "Know Your America Week," sponsored by the All-American Conference to Combat Communism. They will also be urged to plan special activities in societies, churches, and unions, maintaining their vital Christian testimony within the framework of "Know Your America Week."

February 2— Christian Endeavor D

February 2, 1958, the 77th birthd the movement, is being celebrated a the world as Christian Endeavor Day. are some thoughts for the day writte the founder, Dr. Francis E. Clark, in

It is a day—the one day of the —for thought of ourselves as a soc what we have done, and how we do better.

It is a day for giving—the givin our hearts to Christ, if they are not g to Him; the giving of our mone missions, that our lives may go where bodies cannot go.

It is a day for praise. Let us th God, who alone has brought to young people of the world this new in service through Christian Endeav

It is a day for resolutions, for la plans, for increased zeal, for ear prayer that Christ will give His bless and His power.

NOMINATION FORM

Christian Endeavor's Citizenship Contest

NOTE: You may be nominated by an adult, another young person, or by yourself.

Valid only if postmarked no later th February 3, 1958.

Citizenship Director
International Society of Christian Endeavor
1221 East Broad Street
Columbus 16, Ohio

I hereby nominate the following you person for participation in Christian Endea or's Citizenship Contest. Please send the for for the "Letter" and the Service Record the nominee.

Nominee's Name _____
(Please Print)

Number and Street _____

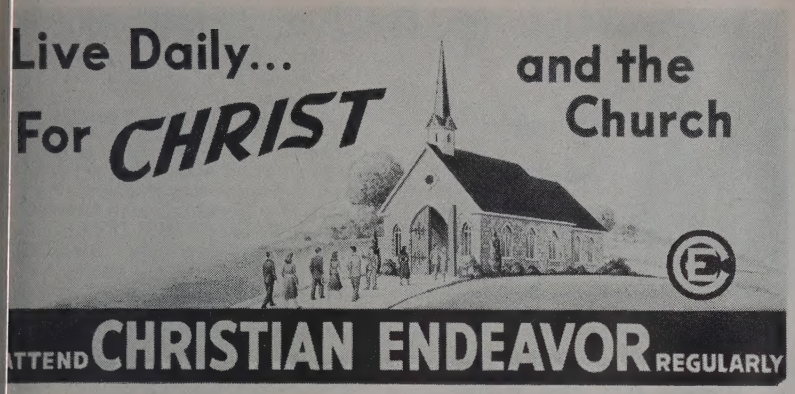
City, Zone, State _____

I agree to encourage my nominee to comple the "Letter" and the Service Record.

_____
(Name of Person Making Nomination)

_____
(Number and Street of Person Making Nominatio

_____
(City, Zone, State of Person Making Nominatio



Let's Say "THANKS"

Christian Endeavor's attractive four-color outdoor poster will be seen by millions during January and February. This highway evangelism is made possible through the generous contribution of the local poster plant owners, who are members of the Outdoor Advertising Association of America, Inc.

Here is a list of companies who have received 1958 outdoor posters. To these and all others who have posted the "silent messengers," Christian Endeavorers say a hearty "thank you."

Alabama

loor Poster Advertising Company of labama, Birmingham

California

er & Kleiser Company, Los Angeles
ey Outdoor Advertising Company, glewood
er & Kleiser Company, San Francisco
er & Kleiser Company, Fresno
er & Kleiser Company, San Diego
er & Kleiser Company, Colton
er & Kleiser Company, Bakersfield
. Smith Company, El Centro

Colorado

eral Outdoor Advertising Company, Denver

Illinois

eley and Sons, Springfield
es D. Sheehan Sign Company, Springfield
eral Outdoor Advertising Company, Peoria
eral Outdoor Advertising Company, Chicago

Indiana

gele Outdoor Advertising Company, vansville
y Poster Advertising Company, Gary
Brinkman Corporation, Fort Wayne
kerson Outdoor Advertising, Vincennes

Kentucky

er Advertising Company, Glasgow
isville Poster Advertising Company, Louisville
ington Poster Advertising Company, Lexington
eral Outdoor Advertising Company, ouisville
nell Advertising Service, Maysville
st Kentucky Advertising Company, Hopkinsville
nell Advertising Service, Olive Hill

Maryland

neral Outdoor Advertising Company, Inc., rederick
omac Poster Advertising Company, Hagerstown
ambersburg Poster Advertising Company, Hagerstown
B. Martin Outdoor Advertising Company, Elkton

Michigan

Northern Advertising Company, Ironwood
Slayton & Company, Battle Creek
Slayton Advertising, Inc., Adrian
Rich Poster Advertising Company, Port Huron
Klaasen Outdoor Advertising, Benton Harbor
Merchants Advertising Service, Coldwater
Mulholland Outdoor Advertising Company, Kalamazoo
Myers & Wyckoff Advertising Company, Hart
Niles Advertising Company, Niles
Quality Advertising Company, Lansing
Sanders Poster Advertising Company, St. Johns
Steketee & Son, Muskegon
Vandenberg Advertising Company, Inc., Holland
Walker & Co., Detroit
Au Sable Advertising Company, Gaylord
Central Advertising Company, Jackson
South Champion Advertising Company, Cass City
Hartman Advertising, Stanton
Ray Hunt Agency, Fenton
Walker & Co., Lincoln Park
Walker & Co., Pontiac
Walker & Co., Flint
Walker & Co., Grand Rapids
Walker & Co., Jackson
Walker & Co., Saginaw
Hale Outdoor Advertising Company, Gladstone
Hale Outdoor Advertising Company, Iron Mountain
Houghton County Outdoor Advertising Agency, Hancock
Iron County Advertising Agency, Iron River
The Jordan Company, Sault Ste. Marie
Leason Poster Advertising Company, Menominee
Mazda Poster Service, L'Anse

Minnesota

Hinkly Poster Advertising Company, Luverne
Central Display Advertising Company, Glencoe
General Outdoor Advertising Company, Minneapolis
Paul Bunyan Sign Company, Brainerd
General Outdoor Advertising Company, Duluth
General Outodoor Advertising Company, Virginia
DePover Outdoor Display Company, Marshall
Atkinson Outdoor Advertising Company, Litchfield

Missouri

Naegele Advertising Company, St. Louis
General Outdoor Advertising Company, St. Louis

New Jersey

The Joseph K. Franks Advertising Corporation, Dover
United Advertising Company, Newark
O'Mealia Outdoor Advertising Corporation, Paterson

New York

General Outdoor Advertising Company, Inc., Ozone Park, Long Island
Whitmier & Ferris Company, Inc., Buffalo
Rochester Poster Advertising Company, Rochester
Disoway & Fisher Division of Cornell Enterprises, Inc., Long Island City
The Midport Company, Middletown
General Outdoor Advertising Company, White Plains
Poughkeepsie Advertising Company, Poughkeepsie
Richmond Poster Advertising Company, Stapleton, Staten Island
General Outdoor Advertising Company, White Plains
Fitch Advertising Company, Albany

North Carolina

General Outdoor Advertising Company, Burlington
Piedmont Outdoor Advertising Company, Greensboro

Ohio

General Outdoor Advertising Company, Dayton
Central Outdoor Advertising Company, Inc., Cincinnati
Stark Poster Service, Canton
Central Outdoor Advertising Company, Inc., Cleveland
Ceramic Poster Advertising Company, East Liverpool
The Columbus Outdoor Advertising Company, Columbus
Harold Advertising Company, Newark
The Case Poster Advertising Company, Alliance
E. A. Eckert Advertising Company, Mansfield
Tuscora Poster Company, Dover

Ontario

E. L. Ruddy Company, Hamilton
E. L. Ruddy Company, Toronto
Gould-Leslie, Kitchener-Waterloo
Gould-Leslie, St. Catharines

Oregon

Foster & Kleiser Company, Portland

Pennsylvania

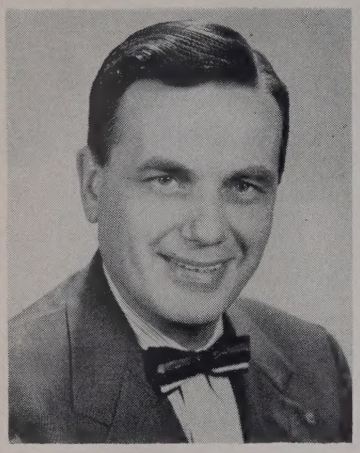
Ramsey Outdoor Advertising, Erie
Lehigh Advertising Company, Allentown
Adams Advertising, Inc., Carlisle
Hen Johnston, Inc., West Reading
Butler Poster Advertising Company, Butler
General Outdoor Advertising Company, Lemoyne
General Outdoor Advertising Company, Inc., Philadelphia
Wright Poster Advertising Company, Brownsville
Lancaster Outdoor Advertising Company, Lancaster
Lebanon Outdoor Advertising Company, Lebanon
Wyoming Valley Poster Advertising Company, Wilkes-Barre
Max Ludwig Company, New Castle
O. O. Orner Outdoor Advertising Company, Lewistown
Johnstown Poster Advertising Company, Johnstown
Penn York Advertising, York
Hen Johnson, Inc., Pottsville
Pittsburgh Outdoor Advertising Company, Pittsburgh

Tennessee

General Outdoor Advertising Company, Nashville

(Please turn to Page 18, Col. 1)

Let's Mobilize!



"Let's mobilize!" is the urging of Roland P. Blodgett, of Massachusetts, member of the Finance Committee and vice-president in charge of the New England Region of the International Society.

YOU CAN HELP—

- Stem the rising tide of juvenile delinquency.
- Train Christian youth to be tomorrow's leaders.
- Continue a Crusade for Christian Citizenship.

Participate in Christian Endeavor's program to win youth to Christ and to train them in Christian service.

You May Become

- An Annual Member, including your own doubling, at $20
- An Annual Member at $10
- A Sustaining Member at $25

Send your membership today

INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR
1221 East Broad Street
Columbus 16, Ohio

INVEST IN YOUTH

With Young Adults

By Bert H. Davis

Know ALL the Bible

II. Duty to God

THE Boy Scout pledges himself "to do my duty to God and my country." This might be called the *implied* pledge of other millions among us—even if we don't declare publicly that we "owe a debt" to God and our nation. "Owing a debt" is the origin of *duty*.

Duty, obedience, fidelity, and allegiance are among our oldest and finest concepts, in human society itself as in man's relationship to the Eternal Father. In the Bible an early and impressive use of the word *duty* is in the translation applied to a portion of Ecclesiastes 12:13, "Fear God, and keep his commandments: for this is the whole duty of man."

The Bible as a whole is a library of writings over a span of thirty or more generations of believers, and the writings convey traditions of a much longer period. The gold thread of duty is found throughout this precious fabric, the Word of God.

In Genesis, Adam and Eve seem to accept the duty of representing God on earth, in a sort of trusteeship. Created things are placed under human oversight or direction. There is one "shalt not," quoted in Genesis 2:17, as a vital condition to man's full discharge of duty.

Once man has sinned, the long course of trying to get right with God and fulfill man's duty to God takes us from Abraham, Isaac, Jacob, David, Solomon, the Old Testament prophets, to Jesus Himself.

SIN can be considered the negative or opposite of duty performed. When he sins, man attempts to make himself master, despite God. He gives allegiance to false gods like power, wealth, self-indulgence, as if denying that God the Father guides and controls mankind. The Bible pictures many phases of this conflict between the good (dutiful) and the evil (disobedient) in man's choices and deeds.

Of course the Bible's summit is reached in the message of redemption in Christ. The new birth is offered in His death for our sins and His resurrection. The Scriptures continue, in the New Covenant (Testament), to show Christ's vicar or deputy, the Holy Spirit, at work in the First Century Church. (Acts 2, Acts 9:1-31, II Corinthians 13, Romans 16.)

To trace the gold thread of duty [illegible] *generations,* we turn to the Bible to ref[resh] our knowledge about many believers [in] their discharge of duty to God, as [they] perceived it.

Noah obeyed God's directions, so [that] mankind could have new beginnings [after] what one writer calls "a washed and shi[ny] world." Read Genesis 6 to 9. The l[ong] portion deals with a new covenant m[ade] between God and Noah. *The covenant* [is] (an agreement based on mutual duty) [is] unique to the faith of Judaism, and c[arried] from Israel into Christianity. The idea g[ives] man a place of dignity and of responsib[ility] in creation.

Abraham, "not knowing whither [he] went," to quote from Hebrews 11:8, [was] told to leave his kin and locate in a [new] land, to become father of a great peo[ple]. For this story, read Genesis 12:1-9; 13:1[4-]17; 17:1-9. The testing of Abraham is [to be] counted at 22:1-19.

Moses accepted the duty of uniting [the] captive people in faith and in action b[ut] in faith, so that they could prepare for [to] enter into their promised land. As a s[um]mary of the work of Moses, God's obed[ient] servant, read Hebrews 11:23-30 and [Acts] 7:20-45. The full story runs from Exodu[s] to 40. Notice the reiterated "And the L[ord] said to Moses," followed by accepting d[uty] in its many forms.

David, Samuel, and other leaders of [the] Jewish people, mentioned in Hebrews 11[:32] may be traced into the Old Testament [ac]notably to Judges, II Samuel and I Kin[gs] with the aid of a Bible concordance.

The prophets "speak forth" or even "[cry] forth" the truths of God, in answer to w[hat] they consider a *call to duty.* Read [how] Jonah tried to resist duty, to escape f[rom] God's presence, but was given a sec[ond] chance (Jonah 1, 2, and 3:1).

Hosea. "I desire mercy, and not sacrifi[ce]" was God's message through this prop[het]. Some eight centuries later Jesus wo[uld] twice quote this concept of man's duty [to] God (Matthew 9:13; 12:7).

Habakkuk. Paul (and Luther) later re[-]peated his tidings, "The just shall live [by] faith." This prophet also taught that e[ven] in adversity man should trust and o[bey] God (3:17, 18).

Jeremiah. God is close to his peo[ple] even in captivity and distress. The Gent[iles] too will come to Him (16:19).

Jonah. God's mercy is for all men, e[ven] those of alien Nineveh. One who belie[ves] is summoned to be evangelist and missi[on]ary. God calls us to a widening circle [of] duties!

This is the second in a series [of] studies on "Know ALL the Bible." The first unit appeared in the Ja[nu]ary 1958 issue of THE CHRIS[-]TIAN ENDEAVOR WORLD an[d] covered the topic, "The Idea of Fa[ir] Dealings."

Discussions: Dull or Different?

by James Humphreys, Chairman of the Youth Assembly

How can I plan a good topic discussion Christian Endeavor?" We've all asked question at one time or another. So are a few answers suggested by the A. booklet, *New Hope for Audiences.**

ular Response, Brainstorming, Playing, Discussion 66

rst, let's look at some newer discussion ods. One of the best is Circular Re-se, for groups of 10-25 members, with yone sitting in a circle. After the er introduces the topic, such as "How a Christian witness at school?" the first on on the leader's right is entitled to ess his opinion. This continues around circle; no one is allowed to speak again l his turn comes up a second time. Two ntages of Circular Response are: (1) ives everyone an equal chance to par-ate, and (2) it adapts to almost any group.

rainstorming, a second method, is de-ed to stimulate original thinking on a blem like this: "How can our Christian leavor socials be improved?" In most ps people are afraid to bring up imagi-ve or different ideas, for fear the other nbers may label these ideas "impracti-". To brainstorm, a small group of people t—perhaps a committee, or the officers sponsor of a society. After the problem tated, all rules of judgment are sus-ded, and everyone presents even his t ridiculous ideas. These are written m *without comment* and not criticized il the 10-20 minute brainstorming period ver. Then all the ideas can be evaluated the best ones kept.

Role Playing is an effective way to discuss blems of human relations—overcoming e prejudice, getting along in a family, iting someone to Christian Endeavor, l so on. The technique itself is simple: eral people act out informally and spon-eously the situation under study. Then nes discussion, when the whole group ides why a particular character did aething or how the situation could have n handled better. The secret of success-Role Playing is to encourage the actors lose their self-consciousness and identify mselves with the people they are por-ying. (Another application of this method the dramatizing *without actual rehearsal* parables from the Bible, with the idea discussing their significance.)

Discussion 66 was devised by a professor Michigan State College to divide large diences into small units for talking over lecture or panel just given. In Christian ideavor societies, the same principle can put to work in "buzz groups," where ch unit consists of five or six people, two them being chosen as chairman and cretary. Given five or ten minutes, the oups are asked to come up with an idea, question, or a conclusion about the topic.

For example, they might each be assigned to suggest two methods of Bible study, in connection with the Senior-Young People's topic for March 9: "Bible Reading—A Stabilizing Influence." The chairman's job is to make sure that the more timid members have a chance to speak up, while the secretary writes down the group's ideas and reports them to the whole society.

These methods—Circular Response, Brainstorming, Role Playing, Discussion 66—may be new to you, but there are others that can be just as useful in Christian Endeavor: the time-tried techniques.

Panels, Debates, Workshops

The Panel, one of these, is an informal discussion by three to six people, sitting around a table or in a semi-circle. The chairman (or moderator) is responsible for introducing both the subject—"What is Prayer?" for example—and the panelists. From this point on the panel members express their own ideas, which may or may not agree, and try to reach some conclusions. Then the moderator may throw open the discussion to the rest of the society for questions and comments, summing up at the close.

Debates fit in naturally with two-sided subjects. Two teams of three or four members each (the affirmative, "for," and the negative, "against") are chosen *in advance* to prepare brief speeches supporting their case. Time limits are set and a board of judges decides which team gave the best arguments.

One sample question might be: "Resolved, that moderate drinking of alcoholic beverages is *not* morally wrong." The affirmative team will try to show why they think moderate drinking may be all right, and the negative team will argue that moderate drinking is not all right. This type of discussion works best with youth in their late teens or older. Its chief advantage lies in presenting both sides of an issue so that an intelligent Christian decision can be made.

Finally, we consider the Workshop, which requires more time and effort than any of the previous methods. For one thing, it is planned around problems of practical importance and not just subjects. Also, it is planned by the participants themselves.

Suppose a society wants to find out: "What is worship, and how should group worship be planned?" To do this may take several meetings, with part of each given to general sessions and part to small workshop units. In the general sessions the subject is presented by a speaker, a filmstrip, etc., while in the small groups the actual problem-solving is done. Although a resource leader is used, the members themselves plan their course of action. Two or three may be asked to look up biblical ideas about worship; others may look at the denomination's worship materials and the church's order of worship. At the end of the workshop period these small units will

(Please turn to Page 18, Col. 1)

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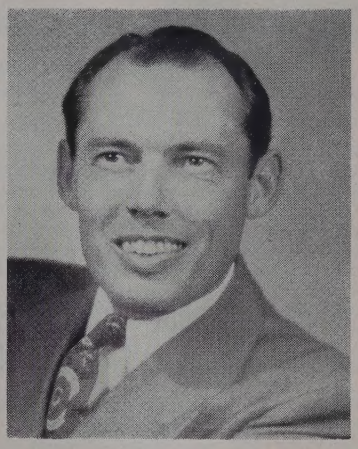
Let's Mobilize!



"Let's mobilize our forces now!" is the challenge of Rev. Elwood Dunn, of Michigan, member of the Executive Committee and chairman of the Topics Committee of Christian Endeavor International.

YOU CAN HELP—

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INVEST IN YOUTH

Let's Go to Church

No. 1 in a Series: "Habits That Strengthen"

Psalm 122; Psalm 84:1-4,10-12; Hebrews 10:25a

Senior-Young People (15-24 Years) *MARCH*

*Comments by Robert and Vera Hess**

For the Leader

Aim—To present to the young people the joys and privileges of attending God's house and to create in their hearts a desire to fellowship with God's people.

Setting—Arrange the room to appear as much as possible like a small country church.

Publicity—Prepare a poster with a picture of a country church. Conceal behind it a music box or record player with the hymn, *The Church in the Wildwood,* playing at intervals.

Type of Meeting—Planned participation meeting with assigned topics in advance.

Suggested Hymns—Safely Through Another Week, Blest Be the Tie That Binds, O Worship the King.

Leader's Introduction

Tonight we want to answer the question, "Why should we go to the house of the Lord?" We are going to see why and how certain people worshipped. We want to discover why God has commanded us to "forsake not the assembling of ourselves together," and then see how we can be blessed in the house of the Lord.

First Speaker

God gave instructions to Moses to prepare a place of worship to be in the midst of the people of Israel as they journeyed to the Land of Promise. In the Holy of Holies in the Tabernacle was the Ark of the Covenant covered by the Mercy Seat which was symbolic of God in their midst.

The Tabernacle was a place of atonement, of forgiveness of sin. When a man or woman of Israel had sinned he brought an animal for sacrifice, a trespass offering. Once a year on the Day of Atonement the High Priest took the blood of a perfect lamb which had been slain, went into the Holy of Holies to the Mercy Seat, and sprinkled the blood there as atonement for the sins of the whole nation of Israel.

The entire structure of the Tabernacle pictured what Christ was to do for us. He was the Lamb of God slain for the sin of the whole world. We learn from the Tabernacle with its brazen altar and its blood-sprinkled Mercy Seat that we come to God's house for salvation and continual cleansing from sin. We find that cleansing only in the shed blood of Christ.

Second Speaker

(For home study: II Chronicles 6:2, 18, 20, 41; 7:1-13.)

We journey now through time and space to Solomon's Temple, a magnificent place, patterned after the Tabernacle but three times as large. David wanted to build the Temple (II Samuel 7:2), but God said "No," yet promised that his son should build it instead (II Samuel 7:12, 13). The sacrifices which were established for the Tabernacle were for the Temple also and we see the Ark of the Covenant in the Holy of Holies. We see also that God's Glory filled the Temple and God was there. The people gathered in His presence to worship Him, to experience the truth that "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16:11). So we come to God's house to meet God, to see His Glory, and to worship Him.

Third Speaker

(Nehemiah 8 should be read several times before preparing this part of the topic.)

The years have passed and the people of Israel have not remembered to come to the house of the Lord for cleansing or for worship. They have forsaken the Lord God and have turned to idols, so God gave them over to nations stronger than they and the land has lain desolate 70 years. Now God has brought back a remnant of the people under Ezra to rebuild the city wall. The temple has been rededicated, the wall rebuilt, and now the people gather to hear the Word of the Lord which has been forgotten through many years.

In Nehemiah 8:1-10 we see that Ezra brought the law before the people, v. 1, 2. These were the first five books of our Bible. Ezra read therein to the people all morning. The people received the Word and worshipped. Then they were sent out to do something about it, v. 10. So we learn that we come to the house of God for instruction in His Word.

Fourth Speaker

Our passage of Scripture in Luke 4:16-28 records an incident in the life of our Lord. When Christ walked the streets and roads of Palestine He entered into the synagogues to worship with the people. He had no need of cleansing, He was without sin. He had no need of instruction, He knew all things. He is God and needed not to worship. Yet He entered the house of God to fulfill all righteousness and to show us the way. In the synagogue of Nazareth on a sabbath day we see Christ as He reads from the scroll of the prophet Isaiah. He then applies those things which He had just read to Himself and to the people, telling them clearly that He is the Anointed One sent to preach, to heal, to cleanse. They would not believe Him. They saw only "Joseph's son" and they would have destroyed Him if they could because He showed them their sin of unbelief. Today we must enter God's house, see the Anointed One of God in the W and accept Him as the Son of God sen bring us salvation.

Fifth Speaker

(Study Matthew 17:1-8; Mark 9:2- Luke 9:28-36).

You will say as we climb the mount with Christ, Peter, James, and John t we are not going to the house of the L but wait until we see what we can le here on the Mount of Transfiguration.

As the four came to the top of mountain, Jesus was suddenly changed. face shone as the sun, His whole body a raiment were white as the light. Two m appeared with Him, Moses and Elijah. T talked together about the work that Ch was to accomplish in Jerusalem in death. Peter was so awe-stricken that said, "Lord, it's wonderful to be here. L build three temples, one for you, one Moses, and one for Elijah. We can worsh here all we want." Then, perhaps as rebuke for not discerning that Christ w not just as Moses and Elijah, God spo from the cloud that overshadowed the saying, "This is my beloved Son, hear him." When the disciples heard this th were afraid and fell on their faces and c not rise until they felt Jesus' touch. Looki up they saw no man, only Jesus. W e co to the house of God to see only Christ, a to hear God's beloved Son.

Sixth Speaker

(Study Acts 16:13-15.)

Now we gather together on the banks a river where some women have met f prayer. These women worshipped God. God spoke to these women through Pa this river bank became to them the hou of God. The Scripture says that God open the heart of Lydia and she listened and b lieved, received, was baptized, and want to serve the Lord by opening her home. they met there for worship and instructi her home became the house of the Lor where men and women could come to me God for cleansing, worship, instruction, a fellowship with the Lord Jesus Christ Hi self. The house of God offers us a place service for Him.

Leader's Conclusion

Why do we come to the house of t Lord? Why does God command us to a semble together? We come because we fi here salvation in the shed blood of Chri worship in the presence of God, and i struction in the Word of God. We hear t voice of Christ and we serve Him in fello ship with those who have experienced t same blessings.

Attending worship in God's house is good habit, but more than just a habit, should be the answer of our heart's cry find fellowship with God.

Consecration Service

At the roll call let each one tell how t church has met a need for salvation, obed ence, encouragement, etc.

Closing Hymn: *My Faith Looks Up Thee.*

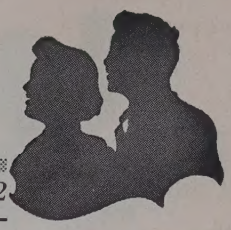
Scripture Portions

M., Feb. 24. Worship Necessary. Psalm 96.
T., Feb. 25. A Habit with Jesus. Luke 4:15, 16.
W., Feb. 26. Commanded of God. Deuteronomy 12:1-5.
T., Feb. 27. A Place of Instruction. Micah 4:1,2.
F., Feb. 28. A Place of Praise. Psalm 100.
S., Mar. 1. A House of Prayer. Isaiah 56:4-7.
Sun., Mar. 2. Topic—Let's Go to Church. Psalm 122; Psalm 84:1-4, 10-12; Hebrews 10:25a.

*Rev. Robert Hess is field secretary of the California Christian Endeavor Union. His wife Vera has studied at Moody Bible Institute and has been active in many phases of Christian Endeavor work.

Let's Go to Church

Psalm 122; Psalm 95:1-7a; Hebrews 10:25a



rmediate (12-14 Years) *MARCH 2*

*Comments by James Humphreys**

AIM OF THIS TOPIC

. To understand Christ's demand that we e up our cross and follow Him, and so er into a new appreciation of the mean- of the Palm Sunday event and message. . To encourage us to take up voluntarily ne cross for Christ.

for the Leader

Get together with your sponsor *two* ks before the meeting and make up a gram outline, using the one here as a e.

Make a good-sized poster, printing in e letters: WHY GO TO CHURCH? underneath: "To find out, come to istian Endeavor at ___ o'clock on March ." This should be put up a week ahead ime.

Postcards with the same information ld be mailed early in the week to all ce and *inactive* church youth. Follow with personal invitations.

ts and Figures

n a survey of religious attitudes, taken Dr. P. H. Augustine among over 3000 h school students, these facts were shown ut Protestant youth who were still in h school:

2% of the boys and 49% of the girls had the church.

8% of the boys and 14% of the girls had *pped out* of Sunday school.

Over 75% of those who went to church ularly had one or both parents attending. Among the "drop-outs," 76% of the girls 1 67% of the boys had *neither* parent ending.

Write these figures on a blackboard so group can refer to them.)

nel Discussion:

Teen-Agers Look at the Church

In the survey mentioned above, Protestant ath wrote in these comments on the urch. Ask a "panel of experts" (three or ir Intermediates and one adult) to tell ether they *agree* or *disagree* with the llowing statements, and why.

ermons should be easier for young people to understand."

unday school classes should have more discussion periods."

ervices are too long."

lave better qualified and trained (Sunday school) teachers."

lave athletic programs for Sunday school classes."

'oung people should have opportunity to help in activities of the church and in the services."

The congregational singing needs to be improved."

Sunday school is mostly for children rather than teen-agers."

Let the youth fellowship have more and better-run meetings and parties."

ames Humphreys is a freshman at Swarthmore College, Swarthmore, Pennsylvania, and is hairman of the Youth Assembly of Interna- ional Society.

Why Do Youth Drop Out?

Below are some actual reasons that high schoolers gave in the survey for dropping out of Sunday school and church. Ask your panel of experts how they would answer each statement (or have two youth act out 1 through 5 as short "interviews").

1. "I work Saturday night until two or three o'clock."
2. "I don't think I have to go to church as long as I believe in my own God."
3. "Church people think they are too good."
4. "I stopped going to church because I didn't like the pastor."
5. "I don't have time to go to church."
6. "My mother doesn't make it a must anymore."
7. "Our family is split in Catholic and Lutheran, and church and Sunday school are only confusing in their explanation."

Group Discussion: Let's Talk It Over!

Use these questions to get the society members thinking. (The comments following each question are only to *guide* the leader.) Try to let everyone take part in the discussion.

1. *Why do so many teen-agers drop out of Sunday school and church, and what can we do to win them back?* Consider the reasons given in "Why Do Youth Drop Out?" and add others we've heard . . . . whose fault is this? . . . . what are we going to do about it?

2. *Should our church provide recreation and athletics for youth? Why or why not?* What is the purpose of Christian recreation . . . to entertain us, or to help win others to Christ? . . . What kinds of recreation should the church or Christian Endeavor sponsor?

3. *What promises do we make concerning our church in the Christian Endeavor Pledge?* "I will make it the rule of my life . . . to support my own church in every way, especially by attending all her regular Sunday and mid-week services."

4. *Should parents make their children go to Sunday school and church? Why or why not?* Ask for opinions from the group . . . . study the "Facts and Figures" above to see how many parents attend themselves . . . should parents who *don't* go expect their children to attend?

5. *Does the church really need us? Why or why not?* Think about this: "The church is always one generation from dying out" . . . read I Timothy 4:12 . . . can we as Junior Highs witness to others our age that the pastor can't reach?

6. *How can each of us get more out of the worship service?* By putting more into it . . . being there on time . . . getting enough sleep the night before . . . writing down a few key points of the sermon to help remember it . . . saving the "small talk" for afterwards . . . beginning every morning with personal worship . . . bringing someone else to church.

From God's Word

M., Feb. 24. Worship Necessary. Psalm 96.
T., Feb 25. A Habit with Jesus. Luke 4:15, 16.
W., Feb. 26. Commanded of God. Deuteronomy 12:1-5.
T., Feb. 27. A Place of Instruction. Micah 4:1,2.
F., Feb. 28. A Place of Praise. Psalm 100.
S., Mar. 1. A House of Prayer. Isaiah 56:4-7.
Sun. Mar. 2. Topic—Let's Go to Church. Psalm 122; Psalm 95: 1-7a. Hebrews 10:25a.

PROGRAM OUTLINE

Pre-Prayer Service
Hymn: O Worship the King
Scripture: Psalm 95:1-7a
Silent Prayer, as leader reads these verses slowly: Psalm 122:1 and Psalm 84:10-12
Prayer Chorus: Into My Heart
Announcements
Hymn: Onward, Christian Soldiers (read the words of stanzas 2 and 3)
Panel and Group Discussion of Topic
Leader's Summary (3-4 minutes)
Offering
Hymns: The Church's One Foundation and I Love Thy Kingdom, Lord
Testimonies (by the pastor, a young person, and the adult sponsor): "What the Church Means to Me"
Fellowship Circle and Sentence Prayers

Let's Do Something About It!

1. Check the church and Sunday school rolls for names of Junior High youth who have dropped out. Organize a personal campaign to win them back. Don't give up if they say "no" the first time. Persistence, backed with prayer, pays off.

2. Form a Church Activity Committee to help your church and pastor. For suggestions see the April 1957 issue of THE CHRISTIAN ENDEAVOR WORLD.

3. Conduct a six-month contest, with a chart listing each member's attendance at Sunday school, worship services, and Christian Endeavor. Award Christian Endeavor monogram pins as prizes.

4. Start a youth choir to stimulate more interest in the church services.

Leader's Summary

Sum up the topic by asking, "What does our church expect of us?" Then answer your question with these four points, adding your own ideas to them,

I. *Our Presence* (Hebrews 10:25a). We need to worship God and have fellowship with other Christians . . . others will follow our example . . . if the church isn't important to us, it won't be to them either.

II. *Our Prayers* (Ephesians 6:18, 19). Prayer changes things . . . we should support our church by praying daily for the pastor . . . the missionaries . . . our Sunday school teachers . . . our Christian Endeavor officers and sponsors.

III. *Our Gifts* (Matthew 23:23). Notice the words ". . . these ought ye to have done, and *not* to leave the other undone." Jesus taught that we should give a tenth to God . . . What is Christian Endeavor's "Tenth Legion"?

IV. *Our Service* (James 1:22). Just "going to church" isn't enough . . . "Come in to worship, go forth to serve" . . . God expects us to serve Him by working in our church and striving to lead others to Christ . . . "faith without works is dead."

Bible Reading — a Stabilizing Influence

No. 2 in a Series: "Habits That Strengthen"

Matthew 4:1-11; Psalm 119:1-11

Senior-Young People (15-24 Years) *MARCH*

Comments by Robert and Vera Hess

For the Leader

Aim—To convince the young people that the Bible, which is the Word of God, must be the first and last authority and guide for the Christian life; to show them how they can know what God's Word teaches and what it can do in their lives.

Type of Meeting—Guided group discussion controlled by leader with different members chosen to introduce different sections of the topic with brief talks.

Home Assignment—Assign Psalm 119 the previous week to be read by each member every day. Ask them to find the words for the Bible in these verses, such as "law of the Lord," "testimonies," "precepts," "statutes," etc. Also ask them to find as many promised blessings as they can, such as v. 9 "cleansed way," v. 22 "reproach and contempt gone." Another assignment might be to discover how many different ways the psalmist gives testimony to his relationship to the Word of God, such as, "walk in the law of the Lord" v. 1, "keep his testimonies" v. 2. The leader should make a careful study of the Psalm that he may know himself the answers to the various assignments. These should be used in the discussion where appropriate.

Publicity—Send each member an invitation in the form of a pick and shovel, inviting them to be present and help mine for the gold in God's treasure house—the Bible. Send extra invitations to be used in inviting friends to attend. Be sure each member of your age group in Sunday school has one also.

Suggested Hymns—Standing on the Promises, Wonderful Words of Life, How Firm a Foundation, Break Thou the Bread of Life, Thy Word Have I Hid in My Heart.

Leader's Introduction

We are directing our thoughts these four Sundays to habits that enrich the Christian life. Last Sunday we talked of what attending the house of God can mean to a Christian. As we discussed this we found one purpose for gathering together was to receive instruction from the Word of God. Tonight we want to see what the Bible can mean to the Christian and how it can become real in our lives. Here is what Henry Van Dyke says of the Bible.

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It comes to the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he can be a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life.

"It has a word of peace for time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice.

"No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named 'of the shadow,' he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade, 'Goodbye, we shall meet again'; and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light."

How can the Bible become all these things to us? We've been reading Psalm 119 each day this week. Remember the things we suggested when we assigned the reading last Sunday as we discuss now "What the Bible can mean to me and how I can experience these blessings in my life."

(The leader may assign these various portions of the topics to individual members or use them himself in leading the discussion.)

Cleansing

One of the blessings from the Word of God mentioned in Psalm 119 is cleansing, v. 9. That's the first need of every heart and life. Ephesians 5:26 gives it again as Christ uses the Word to cleanse those who are His, that He might present us before His Father in heaven "holy and without blemish." How can the Word cleanse my life?

Kept from Sin

It would almost seem as though we were going backwards here to speak now of being kept from sin, following cleansing from sin. Yet it is true and I John tells us that having entered into fellowship with Christ, we must still reckon with sin (I John 1:7-10). In the first two verses of the second chapter we see that the Word of God is given to keep us from sinning, yet if we slip God has provided an advocate. But the psalmist says, "Thy Word have I hid in my heart." Thus we understand it is the Word of God in the heart, not just in the hand or in the head, that does the keeping. How will the Word of God in my heart keep me from sinning?

Understanding

The Psalmist prays several times that God will make him to understand His Word (v. 27 and v. 34 are examples) so he can tell others and then so he can observe or do the law with all his heart. Paul tells Timothy in II Timothy 2:15 to be diligent or to study hard so that he can know and understand the Word of God and "rightly divide the word of truth." If we've been cleansed and are hiding the Word in our heart, God wants to give us understanding of that Word. The writer of Proverbs tells us, "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding" (Proverbs 9:10). How can we understand the Word of God? (Psalm 130.) We'll have to know what it says and be willing to do it. What clue does John 14:26 give us? What about time?

From the Book of Books

M., Mar. 3. The Bible Teaches Obedience. Ephesians 6:1-3.
T., Mar. 4. Admonishes Us To Follow God. Ephesians 5:1,2.
W., Mar. 5. God's Word Is Powerful. Hebrews 4:12.
T., Mar. 6. Keeping God's Word. I John 2:5
F., Mar. 7. Words of Eternal Life. John 5:39.
S., Mar. 8. The Bible Brings Belief. Acts 17:10-12.
Sun. Mar. 9. Topic—Bible Reading—a Stabilizing Influence. Matthew 4:1-11; Psalm 119:1-11.

Equipped for Service

In v. 172 the psalmist promises to test of the Word. Having been cleansed a being continually kept from sin by t presence of the Word in the heart a having received understanding of the Wo from the Lord through His Holy Spirit, must then be His messengers. II Timot 3:16, 17 tells us why the Word of God w given to us. II Corinthians 5:20 tells us c message. What must we know from t Word of God if we are to give this messa so others will receive and believe it? Corinthians 15:1-4 may be suggestive. Y have to know the Word of God if you going to represent Him by word and life

How Should We Study the Word?

(Helpful suggestions for Bible study m be given by the pastor, Sunday scho teacher, sponsor or some other qualifi adult.)

We can study the Bible book by boo getting a picture of what each book teach by the method of synthesis.

We can study the books of the Bib chapter by chapter, outlining each chapt to get the full teaching.

We can study the chapters verse verse to get to the hidden treasures of ea one.

We can study the verses word by wor finding deeper truths as we come to unde stand what each word can mean in th particular context.

Then we can study the Bible by learni the doctrines presented there. Taking o subject such as God the Father, we lea all the Bible has to say concerning Hi Then the subject of God the Son, God t Holy Spirit, Salvation, Redemption, t Church of God, coming events. All the and many many more will unfold as y search the Word for the treasures waiti for us.

Conclusion

If we put the Word of God in its prop place in our lives, we'll be strong, stea Christians whom the Lord can trust an where and at any time. Bible study shou not be just a habit, but the daily feedi on the Christian's vital food that sustains spiritual life. Make it yours.

(Have samples of helps for the Qui Hour, so that the young people may guided into a new life where God's Wo is read daily and applied.)

Christ, the Church, and Race

Matthew 28:18-20

ermediate (12-14 Years) *MARCH 9*

Comments by Dr. Raymond M. Veh

Preparation

n preparing and presenting this topic it uld be helpful to have these basic home sions study books.

.. *Room for Randy* by Jesse Jackson. is engaging story of Randy, a thirteen-r-old Negro boy, and his red-haired pal k involves a series of everyday adven-es that could happen in many towns. e story's message, as it points the way better intergroup relations, is an integral t of the plot and not "tacked on."

2. *It Happened This Way,* by Frances ll. Teen-agers of many races learn the aning of interracial fellowship.

3. *Let's Get Together,* by Frances Nall. ries, drawings, and photographs that sent vividly many racial issues.

Many magazines are carrying materials on race issue. Church journals are pointing our responsibility as religious groups to l in solving the race problem.

ogram

ayer of Faith: O God, help us to believe that thou art Father by living as brethren in love and truth. Give our lives inner direction which can conquer the sin of segregation.

ymns: *Where Cross the Crowded Ways of Life; In Christ There Is No East or West*

ripture: I Corinthians 12:12-26

lent Meditation: To be sensitive about injustices done to minority groups

em (or solo if you can get the music): *Lift Every Voice and Sing,* the Negro national anthem

alk: On topic discussion

ymn: *Faith of Our Fathers*

nediction

o You Discriminate?

Pearl Buck, Nobel prize-winning novelist, lls this story of herself.

Years before she wrote her novel "The ood Earth" she lived in China, and among e members of the Buck household was a tle Chinese girl, age six. One day there as a knock at the door, and Miss Buck, eing busy, asked the little girl to answer it. After a few moments, the little girl came ack to Miss Buck to report. "There is a an at the door." "Is he a white man or Chinese?" Miss Buck inquired. The little rl hesitated, thought the matter over, then nbarrassedly admitted, "I really don't now; I didn't look to see."

The moral, of course, as Miss Buck points it, is that children do not "look to see" a person is of one race or another or of ne religion or another. It is from his lders that the child learns discrimination. How do you feel about other races? Where did you get your prejudices? Or are ou free of prejudice?

Dr. Veh is editor of BUILDERS, Evangelical United Brethren youth magazine.

OUR AIMS

To join many other church youth groups in studying this year's home mission theme.

2. To become aware of one of the church's greatest problems.

3. To see Christ's way as the only solution to the race problem.

What Would Christ Think of You?

Charles Lamb, the great English essayist, was walking with a friend one day when he suddenly pointed to a man across the street and said: "I do not like that man." The friend was astonished. "Why," he exclaimed, "you don't even know him." "I know I don't," Lamb replied. "That's why I don't like him."

What would Christ think of you and your community? Are all men being treated as children of God—in the schools, industry, government, housing, recreation? Is there something you can do about it?

How Can We Meet the Challenge?

Neither science nor religion upholds the prevailing racial superstitions of today. Pages of detailed proof demonstrate this. Yet intolerance has a terrifying grip on people. Segregation is sad evidence of that. Even those who know the truth are often indifferent or unshaken from their prejudice. To know, for most of us, is often not to care or believe.

As Milton Mayer says, "The key to eradicating racism is a change of hearts, not of heads."

Prejudice is not solely ignorance. The spirit of many is woefully warped. We need devotion to the Christian cause to cure us from the drug of intolerance and prejudice. A religious youth, wedded to the cause of his faith, cares about what he knows.

The Church Must Speak and Practice

Interracial congregations among Roman Catholics are very common. In a few cities Protestant churches are trying and sometimes succeeding. Often a minister has done his best to educate his congregation, only to find that a handful oppose any change and that they will split the church if he persists on bringing in other racial groups.

What Junior Highs Can Do to Aid

First, inform yourself. There is a lot of material that you can have for a dime, a quarter, a trip to the nearest library, or a two-cent postal. There's no excuse for ignorance about that most important of groups, the human race.

Next, pass the information on to someone else. Third, use every opportunity you can to make a friend from another racial or religious group or nationality background. Ask questions. Don't act as though the only right way to do everything is your way.

Cultivate a "third ear." Listen for the things which aren't said but felt. You know what we mean—everyone does. The really important things are seldom spelled out in the papers or hashed out in government headquarters. The important things are said over the dinner tables and by good men who aren't afraid.

Getting to know a group other than your own is better than some college educations! Promise yourself, like young Lincoln did on the Mississippi, "If I ever get the chance to hit that thing, I'll hit it hard."

We must know we embark on a slow and difficult task. It is painful to root out of our own lives any vestiges of race prejudice or superiority that remain. This requires genuine fellowship with persons of racial groups in the normal atmosphere of our homes, our schools, our churches, and our social activities. In thus identifying ourselves with all groups we will seek to become sensitive to their problems.

We will patronize those places where brotherhood can exist and attempt to change those which discriminate. Recognizing that the practice of brotherhood in a world like ours will bring suffering, we will attempt to take that suffering upon ourselves rather than inflict it upon others. This will require courage and fearlessness of a high order. We Christians must commit ourselves to those spiritual disciplines that will generate humility and love and will prepare us effectively for the ministry of reconciliation. We will place our trust in God, who "hath not given us a spirit of fearfulness, but of power and love and discipline."

For Discussion

1. What churches do you know that are doing a good job on brotherhood? How do they do it?

2. How would you meet an interracial problem in your church?

3. What do you know about the National Conference of Christians and Jews?

4. How have the churches met this new nationalistic spirit?

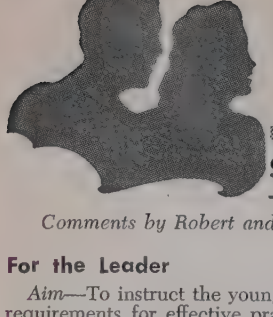
Projects

1. Ask a person in your community who does social service work with a minority group to be your guest speaker. She could give you first-hand information of the conditions, the personalities, the desires of this group. She could also tell you how you might help this group meet its needs.

2. Invite a person of another race to be a guest of your group or exchange programs with a Negro, Mexican, or other young people's group in your community.

From the Bible

M., Mar. 3. A Grateful Ethiopian. Acts 8:37-39.
T., Mar. 4. No Man Common in God's Sight. Acts 10:28-33.
W., Mar. 5. Unbiased Judgment. Matthew 7:1-5.
T., Mar. 6. Do Not Judge Your Brother. Romans 14:10-13.
F., Mar. 7. Do Not Judge by Appearance. James 2:1-9.
S., Mar. 8. All Races—One Blood. Acts 17:24-26.
Sun., Mar. 9. Topic—Christ, the Church, and Race. Matthew 28:18-20.



Prayer—a Joyous Power

No. 3 in a Series: "Habits That Strengthen"

Romans 8:26; I John 5:1-15

Senior-Young People (15-24 Years) *MARCH*

Comments by Robert and Vera Hess

For the Leader

Aim—To instruct the young people in the requirements for effective prayer and to inspire them to experience for themselves the joyous power of prayer.

Type of Meeting—Testimony time. The meeting should be conducted as a regular prayer meeting of the church might be conducted with the Bible study led by the leader on the subject of prayer and the testimony and prayer time used by the members of the society to express their own experiences of God's answers to prayer in their own lives.

Publicity—Get a good announcement before the Sunday school classes. Ask the pastor to give notice in the bulletin. Have a telephone invitation given to all members and friends.

Leader's Assignments—The leader should ask various members well in advance of the meeting to prepare testimonies of answered prayer in the lives of well-known Christians or Bible characters as introductions to testimony time. Give them the source material from which to prepare.

Hymn Suggestions—What a Friend We Have in Jesus, Sweet Hour of Prayer, I Must Tell Jesus, Abide with Me.

Leader's Introduction

In our series on Christian habits we come to the consideration of prayer. What is prayer? Here in the words of James Montgomery are some definitions of prayer:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the contrite sinner's voice
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heav'n with prayer.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

Prayer has been variously defined, but basically it is communion or fellowship with God. This may be expressed in audible tone or be the deep heart-cry from one too moved to speak. But to be prayer it must get through to God. Let us ask and try to answer some questions about prayer.

Why Pray?

We need only one answer. God asks us to pray. It is just as though He said, "Talk with me, my child; tell me anything and everything that enters your heart." Why pray? We have to pray. Our very life depends on it. Why pray? Our love for our heavenly Father demands it. Why pray? We'll never know God unless we pray. Prayer is spending time with God, getting close to His heart and just learning to love Him more. Why pray? You'll miss the richest blessings life can offer if you do not pray.

Who Can Pray?

God has promised to hear the prayers of His children. Yet there is one prayer that all can make and God will answer and that is, "God, save me through Christ, Thy Son."

If we asked our question in a little different way we'd have a harder one to answer. Who can expect God to answer his prayer? We need to realize that there are certain laws of prayer which must be met if we are to expect an answer from God. Here are five requisites for answered prayer from the Word of God:

Isaiah 59:1, 2—No sin between you and God.

Matthew 21:22—You must pray believingly.

I John 5:14—You must ask according to His will.

John 14:13, 14—You must pray in the name of Christ.

I John 3:22—You must do those things that are pleasing in His sight.

Can you meet these? Then you can pray and expect God to answer.

When Should We Pray?

Always. "Pray without ceasing" (I Thessalonians 5:17). "Praying always with all prayer and supplication" (Ephesians 6:18). God is always only a heart-cry away and you can reach Him any time.

How Should We Pray?

Believingly, expecting God to answer. With loud-crying? No, He isn't deaf. Insistently? No, He doesn't have to be persuaded. An earnest, loving request in simple faith for God's answer to your heart's need will reach Him and He will answer. Knowing Him, you will come reverently because you approach the Lord God.

For Daily Meditation

M., Mar. 10. A Prayer of Christ. John 17.
T., Mar. 11. Wholehearted Prayer. Jeremiah 29:11-14.
W., Mar. 12. Conditions Accompanying Prayer. II Chronicles 7:12-14.
T., Mar. 13. Praying In God's Will. Luke 22:39-46.
F., Mar. 14. Praying Together. Matthew 18:19, 20.
S., Mar. 15. Prayer Changes Things. Acts 4:24-31.
Sun., Mar. 16. Topic—Prayer—a Joyous Power. Romans 8:26; I John 5:1-15.

For What Should We Pray?

Everything. Philippians 4:6 says, "[B]e careful for nothing; but in every thing [by] prayer and supplication with thanksgivi[ng] let your requests be made known u[nto] God." As the children of God we can pr[ay] for anything and everything we want. [It] has been said that if a thing is right for [a] Christian to want, then it is right for [a] Christian to pray for it. Remember o[ur] requisites for prayer. Having met the[se] from the desires of our hearts we can off[er] our prayers unto Him. He has said, "If [ye] abide in me and my words abide in yo[u] ye shall ask what ye will, and it shall b[e] done unto you" (John 15:7). Are you [in] Christ? Is His Word abiding in you? The[n] pray for anything consistent with that a[nd] you will receive it.

Where Shall We Pray?

Can we say "everywhere" in answer t[o] the question, "Where shall we pray?" Y[et] we are all conscious of the fact that the[re] are places where prayer would seem ver[y] out-of-place. Are we being too harsh the[n] if we say that any place where pray[er] would be out-of-place is out of bounds f[or] a Christian? Always in every place w[e] should be able to lift our hearts to ou[r] heavenly Father and know that there [is] nothing between to prevent His hearing an[d] answering our prayer.

How Do We Know God Answers Prayer?

This last question we are all going t[o] answer for ourselves. We know God an[s]wers prayer because He has promised t[o] do so and God cannot lie. We know be[-] cause we have heard the testimony of thos[e] who have had prayer answered and in jus[t] a moment some here are going to give wit[-] ness to answered prayer in the lives of well[-] known Christians. We know because Go[d] has answered our own prayers and in ou[r] testimony time you will have an opportunit[y] to tell us how you know God answe[rs] prayer in your own life.

(Suggestions for testimonies from well[-] known Christians: *George Muller of Bristo[l]* the romance of faith which receive[d] $7,500,000 without asking man for on[e] penny, by Dr. A. T. Pierson. *How I Kno[w] God Answers Prayer* by Rosalind Goforth *This Happened in the Hills of Kentucky* b[y] John Vogel. Incidents from the lives o[f] Dwight L. Moody, H. A. Ironsides, C. H[.] Spurgeon, and others will be filled wit[h] examples of answered prayer.)

Close the testimony time by singing th[e] hymn, *What a Friend We Have in Jesus.*

Give opportunity for becoming Quie[t] Hour Comrades. Have covenant cards avail[-] able for all who wish to do so. These ma[y] be secured from the International Societ[y] of Christian Endeavor, 1221 East Broa[d] Street, Columbus 16, Ohio. Price, 25c [a] dozen, $1.75 a hundred.

"Jesus and I"

II Timothy 2:15; Mark 14:38; Psalm 119:105

ermediate (12-14 Years) *MARCH 16*

*nments by Rev. Clarence A. Kopp, Jr.**

motion or Publicity

A poster idea could well include a picture Christ and of a young person of today. ese could be cut from Sunday school rature. Paste them as if they are walking ether, possibly leaving sin behind. "Jesus I will be in Christian Endeavor tonight" ld be the caption.

Or use snapshots of several individuals of youth group. Paste them in a circle und the picture of Christ.

At the meeting, one week before, advise youth to come prepared next Sunday to l how they observe their own Quiet Hour personal devotions.

e Leader Prepares

It would be a good idea to order a supply material about the Quiet Hour from the ternational Society of Christian Endeavor that all who come to the meeting may ve a copy. The Quiet Hour Covenant ds: "Trusting in the Lord Jesus Christ strength, I will make it a rule of my to set apart at least fifteen minutes ery day, if possible in the early morning, Bible reading, meditation, and prayer." The leader would profit from actually ving a personal Quiet Hour each day.

Secure a list of suggested devotional helps m your pastor. Perhaps you would like invite him to share information about ese in the meeting.

lesus and I"

We like to be with our best friends. If e find boy friends or girl friends we like ry much, we try to spend as much time possible with them.

Jesus wants to be our friend. He desires r fellowship; more important, we need is help.

Christ spent much time in prayer. We ed to follow His example.

Many great Biblical personalities spent lequate time in prayer: Jacob, Samuel, aniel, Paul, and Timothy. Great Christians nce that time who have influenced the urch tremendously have always had time r prayer. Many of them had a close per- nal relationship with Christ; Martin uther often prayed three hours a day, hn Wesley prayed at least two hours a ay.

ife Problems

A. Jimmy who is now 13 met a college outh who made fun of his belief in God. le told Jimmy that there is no God and at Jesus never lived. Jimmy had daily evotions often enough that Jesus was real him. Put yourself in Jimmy's shoes and y to answer these statements. Refer to *I Timothy 2:15.*

*Mr. Kopp is pastor of the Prescott United Brethren Church, Dayton, Ohio, and president of the Ohio Christian Endeavor Union.

OUR AIMS

1. To emphasize the importance of devotional life.
2. To enlist comrades of the Quiet Hour.
3. To help make the Quiet Hour more meaningful.

PROGRAM

Pre-Prayer Service
Prelude: There Is a Place of Quiet Rest
Song: Living for Jesus
Skit: (This could be informally presented) Show a youth who stumbles and falls after saying, "I can do it all by myself"; then kneeling in prayer he says, "Jesus, I can't get along without You."
Song Special: I Come to the Garden Alone
Scripture: Psalm 119:105-112
Prayer: Try chain prayer (Have each one who prays call upon the next one to pray)
Lesson Topic—Discussion
Quiet Hour Dedications
Closing Song: O Master, Let Me Walk with Thee
Benediction

B. June is 12 but she is still afraid of the dark. Actually, even a child need not fear the dark. Make believe you are telling June that she need not worry. Use Psalm 119:105.

Questions

1. Explain why a Christian young person should take time out each day for devotions.
2. Is spiritual food a necessity?
3. What is the Quiet Hour?
4. How would it be possible for the average youth to keep the Quiet Hour Covenant?
5. What should be included in a good Quiet Hour with Christ?
6. Name two Bible characters who were noted for daily prayer.
7. List some great Christians since Bible times who had daily prayer.

Quiet Hour Dedications

This offers a fine opportunity for the pastor to urge all active members to sign the Quiet Hour Covenant or rededicate themselves to the Quiet Hour. Perhaps it could be arranged to have each young person willing to sign the covenant to bring it forward and hand it to the pastor. You will in turn have a special prayer.

Bible Meditations

M., Mar. 10. Light for Our Way. Psalm 119:9-16.
T., Mar. 11. Scriptural Comfort and Hope. Romans 15:1-4.
W., Mar. 12. A Message of Salvation. Romans 10:8-13.
T., Mar. 13. Time Out to Pray. Mark 1:32-39.
F., Mar. 14. Prayer Leads to Conversion. Acts 16:12-15.
S., Mar. 15. Praying for Enemies. Matthew 5:43-47.
Sun., Mar. 16. Topic—"Jesus and I." II Timothy 2:15; Mark 14:38; Psalm 119:105.

How to Pray

1. Quiet place.
2. Pray unto God.
3. "Pray without ceasing."
4. There is power in united prayer.
5. You must be sincere in prayer.
6. Pray in the name of Jesus Christ.
7. Pray through the Holy Spirit.
8. Pray with faith.
9. Pray with thanksgiving.

To Read

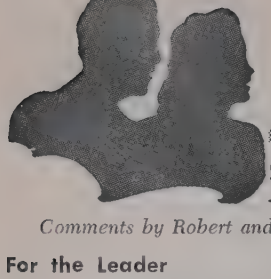
1. Holy Bible.
2. *The Upper Room.*
3. *The Christian Endeavor World.*
4. Your own church paper or magazine.

It Is Important to Pray

1. Because the Devil is real. Ephesians 6:11, 12, 13.
2. It's God's way for obtaining things. Neglect of prayer is the great secret of all lack in our experience, in our life, and in our work. James 4:2.
3. Prayer is God's pattern for Christians. The early Apostles regarded prayer as the most important business in their lives. Romans 1:9; Colossians 1:9; I Thessalonians 3:10; II Timothy 1:3.
4. Jesus prayed much. Mark 1:35; Luke 6:12.
5. Christ intercedes for us yet. Hebrews 7:25; Romans 8:34.
6. Prayer is a source of help and strength. Hebrews 4:16; Luke 11:8, 9.
7. Prayer is the key to joy. John 16:24; Psalm 16:11.
8. Prayer with thanksgiving is the means of God for obtaining freedom from all anxiety, and the peace of God which passeth all understanding. Phillipians 4:6, 7.
9. Prayer brings God's Holy Spirit and His help. Luke 11:13; Acts 4:31; Acts 8:15.
10. Why pray?
    (a) It helps us grow. Psalm 139:23, 24; Psalm 51:2, Psalm 119:18.
    (b) Prayer brings power.
    (c) Prayer helps win others to Christ.

Moody Colportage Book

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from YOUTH HYMNS, published by the International Society of Christian Endeavor.



Giving That Lifts Me

No. 4 in a Series: "Habits That Strengthen"

II Corinthians 9:1-7; I Corinthians 16:2

Senior-Young People (15-24 Years) *MARCH*

Comments by Robert and Vera Hess

For the Leader

Aim—To present giving as a joyous privilege, not an obligation to be met grudgingly; to show that giving is not confined to finances only, but also includes talents and life as well; to establish a basis for financial giving that will enrich lives when entered into on the promises of God's Word.

Type of Meeting—Scripture study through Bible drill. The biographical sketch and tithing testimonies may be presented by different society members. Use the tithing quiz to clinch the truths presented.

Publicity—Prepare a series of posters: "Who dun it?"—"Are U Guilty?"—"Stop. Thief!"—"Wanted (mirror in center where picture is normally found) for robbing God." Posters may follow in sequence or be placed in various spots to best advantage.

Hymn Suggestions—Count Your Blessings, I Gave My Life for Thee, I Surrender All, Take My Life and Let It Be.

Leader's Introduction

We come now to the last in our series of topics on habits for the Christian. We've found that God has promised rich blessings to those to whom these habits become precious, indispensable parts of life. We meet God in His House for cleansing, instruction, and worship. We make His Word a part of our lives and become usable servants of His. We engage in the warfare of the Christian in prayer and experience its glorious power. Now we want to discover tonight what place in our lives the grace of Christian giving should occupy.

(Leader may make this a Bible Drill with members of the society vying with one another to find the verse and note its contents first.)

Bible Drill

Giving . . . . . What? Proverbs 22:9; II Chronicles 31:5, 6; Proverbs 3:9.

Giving . . . . . How? Romans 12:8b; II Corinthians 9:7; I Corinthians 13:3.

Giving . . . . . What measure? Leviticus 27:30, 32; Luke 6:38; I Corinthians 16:1, 2.

Giving . . . . . What results? Proverbs 3:9, 10; Malachi 3:10; Proverbs 11:25; II Chronicles 31:10; Proverbs 28:27.

Summary

What? Of your bread or substance to the needy. Read James 2:15, 16. The tithe was to be of all the Israelites possessed of the fields, the herds, the vineyards—everything. We have been thinking of material possessions, but what about ourselves? God wants our love, our lives (Proverbs 23:26).

How? With simplicity, not with fanfare of trumpets (Matthew 6:1-3). With cheerfulness, for God loves a cheerful giver. With love, for it has been said, "The gift without the giver is bare."

The Measure? What is the measure of our giving? The Old Testament standard was at least a tithe or tenth and that was only the start. The New Testament says to give as God has given to you (I Corinthians 16:1, 2). Let's remember here too I Corinthians 4:7b. Everything that we have is a gift from God and our consideration becomes, as an old motto says, "not how much of my money will I give to God, but how much of God's money do I keep for myself."

Results? What results are promised to the faithful giver? Full barns, so much blessing there isn't room enough to receive it, enough to eat and plenty left over, and no lack.

Illustration

William Colgate left home when he was 16 years old to seek his fortune. As he was starting out a canal boat captain gave him this advice, "Someone will soon be the leading soap maker in New York. It can be you as well as anyone. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

Arriving in New York he got a job in a soap factory—the only trade he knew. He united with a church. His wages were very small but he gave ten cents out of every dollar to the Lord. He advanced rapidly; soon he became a partner in the business and after a few more years his partner died and he became the sole owner. The business grew. Today Colgate's soap, tooth paste, and other toilet preparations are known all over the world. As he made more money he gave God two-tenths and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. Finally when his children were educated, he gave all of his income to the Lord. He honored God and built a great business and a great fortune.

Tithing Testimonies

(Taken from the files of the California Christian Endeavor Union)

When I was in high school I was called upon to give a talk on the Tenth Legion at a Christian Endeavor convention. My study convinced me that I should practice it before I could talk about it. The Lord has richly blessed me in the years that ha followed. It is fun to have money availa for the many calls for Christian acti *(A high school teacher)*

I can remember when I was very sm that mother gave me ten cents a wee I would always drop one penny of that di in the Sunday school offering. I am v glad I formed that habit very early in li for it has been a constant source blessing. *(A student)*

It was during my "teen" years that made a decision to give at least one-tenth whatever money might come to me to n Lord. That habit of setting aside a defini sum was good. Now this money is alwa set aside at the beginning of each mon and I have never felt any loss or hardshi It is a great joy to always have this mone which I consider His in a very defini way, and which I know He leads me as how it shall be used. I fully believe t Lord is pleased to have us carry on H work in a business-like manner. *(A hi school teacher)*

Tithing Quiz

1. What does it mean to be a Christi steward?

He is an agent, manager, custodian, representative of Jesus Christ; he manag affairs belonging to God.

2. What does Christian stewardship in clude?

We have as a trust from God physica mental, moral and spiritual qualities. Th includes possessions, money, time an talents.

3. What are three areas of stewardship?

(a) That which pertains to God, the u look; (b) That which has to do with se the inward look; (c) That which has to d with others, the outlook. Yielded to Chris we lay our all before Him, and then reac out to touch others with our lives.

4. What are some principles of stewardship

(a) Everything belongs to God in t right as creator and sustainer; (b) Man h been given gifts by God and must give a account to Him for their use; (c) Man mus acknowledge his stewardship of God's gift (d) We must set apart a portion of our i come to be presented to God; (e) Bibl history records the tithe as the prope amount for God's work; (f) This tithe shoul be clearly set aside for the work of th Gospel, and the remainder should be use only in ways that will honor God.

5. Which of the commandments is involve in disobedience of stewards?

Thou shalt not covet.

6. Did Jesus Christ endorse the tithe?

He fully recognized its impact and urge the disciples to follow this pattern of giving.

7. Was Paul aware of our duty as steward

He not only urged us to lay by in sto on the first day of the week, but urged u to full surrender and to die to self daily.

Daily Devotional Readings

M., Mar. 17. Your Treasure and Your Heart. Luke 12:34.

T., Mar. 18. My Treasure Is God's. Haggai 2:7, 8.

W., Mar. 19. Pledge to the Lord. Genesis 28:20-22.

T., Mar. 20. Recognizing God's Ownership. I Chronicles 29:11-14.

F., Mar. 21. The Blessing of Giving. Luke 6:38.

S., Mar. 22. Giving and Receiving. Acts 20:35.

Sun. Mar. 23. Topic—Giving That Lifts Me. II Corinthians 9:1-7; I Corinthians 16:2.

"Such as I Have . . ."

Acts 3:1-6; I Peter 4:10,11; II Corinthians 9:6-11

termediate (12-14 Years) *MARCH 23*

*Comments by Rev. Elwood Dunn**

ims

1. To take a look at the needs of the orld.
2. To consider what God expects you to with the powers He has given you.
3. To consider the importance of giving.

uggestions

1. Start early and get a few of the embers of the society to write and produce dramatic sketch based upon the healing the cripple.
2. Or write and produce this story as if were a radio program.
3. Assign talks to various members as llows: (a) The needy people of the orld; (b) The incident in Acts 3:1-6; c) Abilities as the gift of God and how le expects them to be used.

lymn Suggestions

Living for Jesus; More Like the Master; Would Be Like Jesus; O Jesus, I Have romised; Give of Your Best to the Master.

he Needs of People

Have you ever gone a whole day without ood because there was nothing to eat in our house? There are children and grown-ups who have never even once had their unger satisfied. In many families securing nough food just to stay alive is the first nd major concern of every waking moment.

In many cold countries warm clothing is ust as much of a problem as food. Shelter, oo, may be a problem to secure.

Over the face of the earth are those eople who are suffering from political lavery. They are oppressed by their rulers nd have no voice in government. They are orced to work for mere existence and their unger for freedom is never appeased. For example, those nations located behind the iron curtain know no freedom though they seek, pray, and hope for it.

Ignorance and lack of education hang over many sections of the earth. Africa, India, and the islands of the sea have thousands whose knowledge is limited to a few traditions and superstitions. They, as all people do, have a deep hunger to learn but there is no one to teach them.

Disease attacts people everywhere. Try an experiment. How many of the people that you know are completely well? How many of them have no ailments at all—no colds, allergies, bad eyes, teeth, ears, tonsils, etc.? Yet in our countries doctors, medicine, and hospitals are all available.

How much worse it must be where there is not even a trained nurse to help, much less a well staffed hospital with skillful doctors. Many spots are not even aware of the simplest rules of hygiene. These people yearn for good health as much as we do.

Is there a doctor in the making among you? Who will go?

Where is the land that doesn't need spiritual help? Is it Japan, Russia, Mexico, South America, or even the North American continent? No, every one of them can improve spiritually.

TOSS THESE AROUND

1. Is what we want for ourselves always the best?
2. How well could you learn arithmetic with a constantly empty stomach?
3. Does God expect us to share what we do not have?
4. Before we give are we to evaluate both the gift and the effect it will have on the persons to whom it is given?
5. Could Peter have gotten some money for the cripple?
6. Why didn't Peter use his powers and change stones to money for the cripple?
7. Could Peter have given the man anything else that would have been more valuable than healing?
8. Are you, as the giver, responsible for the results of your gift? For example, a gun, a horse, a chemistry set, or a car?

The Needs of the Beggar

According to the record in the Book of Acts there was a begger who had a station at the Gate Beautiful, marking one of the entrances to the Temple in Jerusalem. He had been born a cripple. At the time of the visit of Peter and James he was about forty years old. He was so badly afflicted that he could not even walk alone. It seems probable that some of his friends or relatives carried him to the gate each day and left him there. His only source of income was the gifts of the people on their way to worship.

We can only guess at the training that he might have had. As a Jewish boy he normally would have been taught a trade. But he couldn't practice a trade even if he had been able to learn it. He could only beg.

Here he was, without means to earn a livelihood — untrained, uneducated, and probably limited in spiritual information. Had anyone bothered to tell him about God?

Meditations

M., Mar. 17 Variety of Gifts. Matthew 25:14, 15.

T., Mar. 18. Ministering Stewardship. I Peter 4:9, 10.

W., Mar. 19. Ownership of God. I Corinthians 6:19, 20.

T., Mar. 20. Stewardship and Righteousness. Matthew 6:19-21, 33.

F., Mar. 21 Stewardship of Service Job 29:11-16.

S., Mar. 22. Answer Your Own Prayer. Luke 10:2, 3a.

Sun., Mar. 23. Topic—"Such as I Have . . ." Acts 3:1-6; I Peter 4:10, 11; II Corinthians 9:6-11.

Here again we can only guess. His mother likely told him the Jewish history but it is easy to see how she might not have insisted on his knowing as much as the other children. Or she could have told him more than the others. In any case, he could easily have needed more spiritual information and knowledge.

Here is a cripple like many in our world today—afflicted, hungry, lacking in freedom, knowledge and spiritual power, dependent upon others for transportation and food. He begs at the Temple for a pittance that he may have bread and drink. This is how Peter and John found him. They gave him no food or money, they gave him one of life's most prized possessions, health!

Fritz Crisler once said that he and his wife had never owned a home of their own. He said that all the homeless of the world stood between them and the home of their own. This principle is worth serious consideration, to so live as if every other person in the world had a property right on our lives.

This is how Peter and John acted. They had been endowed with power from God. They did not regard the power as theirs alone, but to be used for everyone. This God-given talent was used for the needy cripple.

Further, God did not expect of them that which they did not have to give. Peter said, "Silver and gold have I none, but such as I have give I unto thee." Money he did not possess; healing power he had and that he gave. God does not expect us to give that we do not have, but what we do have is to be shared.

A gift of silver or gold would have been, at best, temporary. The gift of a healed body was for the life of the man. This gift would restore his self-respect and make it possible to care for himself. What greater gift could Peter have given him?

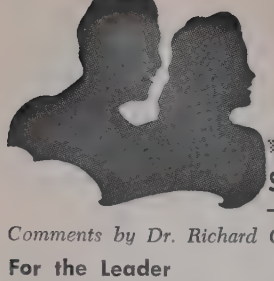
Is not one of the major lessons here that our God-given abilities in the fields of music, speaking, science, medicine, and teaching are to be shared with the huge masses of the needy in the world? It further implies the use of judgment in giving.

Money is a valuable gift but there are times when silver and gold are not the most valuable gifts. Our lending as a nation should be in the forms that are most helpful to the people involved. That which would make people independent and give them their self-respect and self-support would be in keeping with the kind of a gift Peter made to the cripple.

Illustration

Tolstoy is said to have been walking in the streets of a city when he came across a beggar. Finding he had no coins, he said, "I have no money to give you, but I love you." The beggar's eyes filled with tears and he said, "This is the greatest gift I've ever had."

*Mr. Dunn is chairman of the Topics Committee of the International Society and a former general secretary of the Michigan Christian Endeavor Union.



Take Up Thy Cross

Mark 11:1-10; Luke 9:23
(Palm Sunday)

Senior-Young People (15-24 Years) *MARCH*

*Comments by Dr. Richard C. Oudersluys**

For the Leader

Palm Sunday is one of the high days in our Christian calendar and all worship services today are of more than usual dignity and impressiveness. Therefore plan this meeting well in advance and with care, so that it will contribute effectively to the total Palm Sunday observance of your church.

Use a large picture or poster of Jesus riding into Jerusalem, and set it in a background of palms to give your meeting place an appropriate atmosphere.

Check the usual pre-meeting preparations: poster and church bulletin announcements, giving time, place and topic; the mailing of the invitation cards; the selection of song leader and assisting topic leaders.

In preparing for this topic, in addition to prayer and study, the leader should recognize that the most effective step will be his voluntary acceptance of some cross for Christ's sake.

The Leader's Introduction

Mark's Gospel presents the Palm Sunday story from two aspects, the one joyous and the other serious. The disciples and crowds are pictured as shouting "Hosanna" and joyously throwing palm branches into the path of Jesus as He rode triumphantly into Jerusalem. But the Saviour Himself is pictured as making the journey with deep seriousness and even sorrow. He knew that He was riding to certain rejection and ultimate death. Why then did He go to Jerusalem?

The Saviour's Cross

Jesus chose not to avoid or escape the Palm Sunday journey, because He had previously determined to bear the cross. By His death upon the cross He purposed to accomplish for us what we could not do for ourselves, our salvation. As the apostle Peter says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Peter 2:24).

No compulsion from the outside forced it on Him. It was something deliberately undertaken out of love for men and obedience to the Father's will. And His cross was also the ultimate in costliness and sacrifice. For this reason, we cannot speak of it without thinking of nails, blood, suffering and death. But by His cross He reconciled us unto God and died in our stead. His cross was unique and cannot and need not be duplicated. It was voluntary, costly, sacrificial, and redeeming.

The Disciple's Cross

While the Saviour's cross remains unique, there is a cross which He expects His disciples to take up and bear bravely. And what now is involved in our crossbearing? For one thing, our cross must be something which we need not do but which we choose to do for Christ and the Gospel's sake.

Let us not confuse our crosses with our burdens. Burdens are universal, and disappointment, pain, poverty and suffering come to all men alike. No one bears a cross, however, unless he chooses to take one.

Dr. George A. Buttrick once put it this way: "We are conscripted for our burdens, but we must volunteer for our crosses."

Again, our cross must be something costly and sacrificial which we do for others out of love for Christ. It must be something which we undertake for their good, which opens their eyes to God's love and redeeming purpose for their lives.

The cross of the disciple, then, is something costly and sacrificial which we undertake voluntarily for others in Christ's name and for His sake.

*Dr. Oudersluys is professor of New Testament Language and Literature at Western Theological Seminary, Holland, Michigan.

AIM OF THIS TOPIC

To find out why we need the church, and why the church needs us.

To find out why teen-agers drop out of Sunday school and church, and to do something about it in our community.

SUGGESTED PROGRAM OUTLINE

Pre-Prayer Service
Prelude
Hymn: **The Palms**
Scripture: Mark 11:1-10; Luke 9:23
Prayer (asking for a new appreciation of Christ's Palm Sunday journey, and for courage to take up our cross and follow Him)
Announcements
Offertory Hymn: **Follow, I Will Follow Thee**
Offertory Prayer
Presentation of the Topic
Hymn: **Living for Jesus**
Benediction

First Speaker

Let us read together Matthew 10:37-39. Before we can take up the cross, we must make response to Christ's command to surrender all. In a home where only one or two members are Christian, loyalty to Christ may bring conflict. If one runs into trouble at home out of commitment to Christ, a choice must be made between natural affection and loyalty to Him.

Second Speaker

Read responsively Matthew 16:24-26. In our surrender to Christ the most important element is surrender of self. Not our will but His will becomes the dominant control in our lives. Only those who have taken the step of self-denial will volunteer to bear a cross.

Third Speaker

Read Mark 10:17-21. The Rich Young Ruler went away sorrowful because he w not ready to meet Christ's demand. H demand is that we stand ready to surrend even that which we prize and treasure t most.

Fourth Speaker

Read I Peter 2:19-21. When we suff for Christ's sake, God approves and Chr will bless. If tomorrow you or I shou befriend a Negro student at our scho welcome him or her into our circles, som no doubt, would resent it and we migh suffer as a consequence. But to suffer th as a Christian would be to take up a cro and follow in the steps of the Master.

Fifth Speaker

Read responsively Acts 21:10-13. Warne that he would suffer death if he persiste in going up to Jerusalem, Paul chose to g anyway. He was ready not only to be im prisoned, but, if need be, to die for Chris How much are we willing to hazard fo Christ? In East Germany school childre must write, as a part of their homework brief essays which repeat faithfully th communist line. Every father is required t read his child's essay and to sign his nam in approval of it. But the German pastor refuse to sign. They refuse to vote in elec tions which provide only for the election o communist candidates. Can we appreciat the hazard of these children and pastors?

Sixth Speaker

Read in unison Galatians 2:20; 6:14. 'Ou real life is now the life of faith, union wit Christ. This should mean such complet oneness with Him that our thoughts, word and deeds are prompted by Him and i harmony with His will.

The Leader's Conclusion

Understanding the meaning of the cros both for Christ and the Christian disciple i important and that we have tried to do, bu we may not stop short of a personal re sponse to this command, "Take up thy cros and follow me." Are we ready to volunteer to bear some cross for Christ's sake?

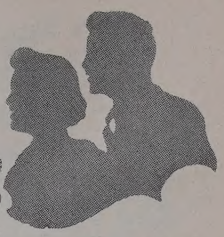
Many Christians in the world are doin it and they testify that it is a high privileg and a most rewarding experience. Youn and old are busy in home, church, com munity and world doing costly, sacrificia things for others. As they work for decency law and order, they put aside all though of safety and personal security. Humbl and quietly they defend the right, witnes to the truth, champion the unpopular caus despite threats and warnings, beatings b thugs, acid thrown into their eyes an bombs into their homes. What God want done, they try to get done, and wher Christ leads they bravely follow. Man with skills in medicine, nursing, social work education and political science choose rathe to serve Christ with hardship and hazar than to accumulate wealth and reputation Because they carry some cross out of lov for Christ, the world is a better place i which to live and the world knows and see the reality of Christian discipleship.

Messages from the Bible

M., Mar. 24. I Surrender All. Matthew 10:37-39.
T., Mar. 25. I Renounce Myself. Matthew 16:24-26.
W., Mar. 26. The Final Test. Mark 10:17-21.
T., Mar. 27. Acceptable to God. I Peter 2:19-21.
F., Mar. 28. Paul's Willingness. Acts 21:10-13.
S., Mar. 29. Identity with Christ. Galatians 2:20; 6:14.
Sun., Mar. 30. Topic—Take Up Thy Cross. Mark 11:1-10; Luke 9:23. (Palm Sunday)

Withered Palms

Matthew 13:18-23; Matthew 21:6-11; Matthew 27:15-23
(Palm Sunday)



termediate (12-14 Years) *MARCH 30*

*Comments by Rev. Clive Cooper**

LESSON AIMS

To see how:

1. Riches cause our palms to wither.
2. Fear causes our palms to wither.
3. Failure causes our palms to wither.
4. Iniquity causes our palms to wither.
5. Formalism causes palms to wither.
6. God is displeased with withered palms.

troducing the Topic

Instead of the usual story of the triumant entry, this lesson should stress the thered palms as we would see them on ursday and Friday of Holy Week. Point t that many today look upon Christ and s work as did the people who called, rucify Him, crucify Him."

ader Leverage

Here the leader may use the four cardinal inciples of Christian Endeavor. Confesn of Christ, Service for Christ, Loyalty Christ's Church, and Fellowship with rist's People are evidence that palms are sh. Withered palms prove that one or ore of these cardinal principles are not ing used to proper advantage.

ggested Hymns

The Palms; I Would Be True; I'll Go here You Want Me to Go.

olid Backers

We need not reach a certain age before e become solid backers of Christian prinples. Youth, with all the enthusiasm which common to them, may do a great work the kingdom. If we will use the cardinal rinciples of Christian Endeavor we may ark a great revival in our nations. The orld needs great Christian leadership and at leadership can come forth only if we re solid backers of Christ and His Church. Solid backers will find themselves very usy in the work. Each pastor must have group of such backers if he is to be a uccessful pastor. Your church leaders must ave your cooperation. If you are not alady integrated in the work of your church ecome a solid backer now!

ule of Emotions

The people who followed Christ into the oly City at His triumphant entry were iving all praise to their leader. Their motions were keyed to a high pitch. Oh, es, they were sincere, but their sincerity as based on disturbed emotions. Later in he week when they saw the turn of the ide and the opposition which arose, their motional outburst was not enough to carry hem through this experience. Modern merica does not need a rule of emotions. he need is for people who will stand firm n Christian principles and use their God-iven strength to keep their palms fresh and adiant.

About—Face

The about-face which the people did in he Holy City was a disgrace to their ability o think for themselves. On Monday they ere with Christ and acted as His friend, but by Thursday evening they were in complete opposition to Him and His teaching.

Each of us knows what it means to have a friend turn against us in time of need, yet many are doing this same thing to Christ today. When we witness for Him before His friends and then live a life of evil with evil companions, we are doing the same thing which His followers did during the last part of Holy Week. This is an about-face. We call these people hypocrites today.

Steps to Dejection

The people who live for Christ and the Church one day, and live a life of evil the next, are on the way down. Their lives will get worse and worse until they turn completely away from the Christian way of life. This will lead to a life of dejection and sorrow.

One writer once said that sins are like cracks in a vase. One sin may hardly be noticed, but as sins increase in number the life will be completely shattered. We do not turn away from Christ completely with one act. We are slowly won away with little things until there is none of Christ left.

Notice the steps to dejection which the disciples followed during Holy Week. First, they mixed with the multitude. Second, they listened to the arguments of those who sought to destroy the Christ. Third, they followed the custom of the time in releasing a condemned person. These and other steps led to the final act of rejection.

Causes of Failure

Success and failure are peculiar things. Often they hinge on very small items. It is hard to tell the exact time when a person ceases to be a success and becomes a failure. It is hard to tell when the palms began to wither.

Each failure, however, must have a cause. This is true in our modern Christianity just as it was true of these early followers. We must ever be on our guard lest we fail today. If we do not confess Christ it will lead to failure. If we have opportunity to serve Him and refuse we will fail in our obligation to Him. If we are disloyal we will eventually fail. If we reject Christian fellowship we are on the way out of the Christian circle.

Results of Failure

The results of failure are drastic and long-lasting. Those who fail completely are doomed to a life of sin and an eternal life outside the fellowship of God. Those who forego the mercies of God and live below their rightful heritage have many miserable days and nights ahead of them. They will be plagued by conscience, and tormented by the thoughts of what might have been. The godquest which is a part of every individual will not let him rest when he knows that he is failing God and His kingdom. Failure will cause hope to diminish and man without hope is miserable indeed.

Continued Hosannas

No individual is doomed until he admits it himself. Our life should be a continued advance for the Master. Certainly we start the Christian life as weak creatures, but we need not stay weak. The followers of Christ were not compelled to let their palms wither. Neither are we compelled to deny His power. The Bible says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

If we do not continue with our hosannas we have no one to blame but ourselves. If our palms wither it is because we take the necessary elements of life from them.

Kernels for Youth Discussion

1. What are some proofs of withered palms today?

2. What can I do to keep my palms from withering?

3. What is the result of withered palms?

4. Spring is a time of growth instead of withering. Youth is a time of blossoming instead of falling leaves.

Conclusion

Conclude the discussion with an opportunity for each member to sign the Christian Endeavor Pledge. Encourage dedication to continued Christian living.

Bible Passages

M., Mar. 24. Withered Palms of Riches. Matthew 19:16-22.
T., Mar. 25. Withered Palms of Fear. Matthew 26:55-58.
W., Mar. 26. Withered Palms of Defection. John 6:61-66.
T., Mar. 27. Withered Palms of Iniquity. Matthew 24:9-12.
F., Mar. 28. Withered Palms of Formalism. Galatians 4:8-11.
S., Mar. 29. Withered Palms and God's Displeasure. Hebrews 10:32-38.
Sun., Mar. 30. Topic—Withered Palms. Matthew 13:18-23; Matthew 21:6-11; Matthew 27:15-23. (Palm Sunday)

*Mr. Cooper is a home missions worker for the General Baptists at Mexico, Missouri, and is a past president of the General Christian Endeavor Convention of General Baptists.

Let's Say "Thanks"

(Continued from Page 5, Col. 3)

Texas

Houston Poster Advertising Company, Houston
Middleton, Inc., Dallas

Virginia

Virginia Advertising Company, Inc., Lynchburg
General Outdoor Advertising Company, Richmond
General Outdoor Advertising Company, Inc., Roanoke
Peterson Advertising Company, Petersburg
Donnelly Advertising Corporation of Virginia, Norfolk

West Virginia

Smoot Advertising Company, Huntington
Ohio Valley Advertising Corporation, Wheeling
Standard Advertising Company, Clarksburg

Wisconsin

Wisconsin Outdoor Displays, Inc., Wausau
Racine Poster Advertising Company, Racine
Garrison Outdoor Advertising, Baraboo
Kempf Outdoor Advertising, Inc., Sheboygan
Tri-City Posting Service, Janesville
Tri-City Posting Service, Wisconsin Rapids
Naegele Advertising Company, Madison
Green Bay Advertising, Green Bay
Les Bishop, Monroe
Harrison VandeBerg, Waupun

Discussions: Dull or Different?

(Continued from Page 7, Col. 2)

each report back and share their ideas with the others.

Pertinent Principles

To sum up our thinking, let's set down a few principles to guide discussion leaders:

1. Choose the discussion method to fit the topic; choose the topic to fit the society's needs.
2. Give everyone a chance to participate (and never monopolize the discussion yourself).
3. Don't be concerned too much if there are silent pauses. People may be thinking out an idea or working up courage to speak.
4. Stick to the subject, but always relate it to the society members and their interests.
5. Summarize briefly the conclusions that are reached.
6. Remember the Three "P's" of a successful discussion: Prayer, Planning, and Participation.

JUNIOR CE MEETINGS
The Quarterly for Juniors

Topics for MARCH

Mar. 2. **How the Church Began.**
Matthew 16:13-18; Acts 2:1-4.

Mar. 9. **How the Church Grew.**
Acts 8:26-39; Acts 11:19-26.

Mar. 16. **How the Church Works Today.**
John 21:15-17; Acts 6:1-6; I Peter 5:1-4.

Mar. 23. **My Decision for Christ.**
Luke 9:20-26; Acts 16:16-34,

Mar. 30. **The Triumphal Entry.**
Mark 11:1-10; Luke 19:30.

$1.50 a year. Five copies to one address, $6 a year. Ten copies to one address, $10 a year. Single copy, 40 cents.

Send orders, with cash, for copies or subscription to International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

A Real Opportunity

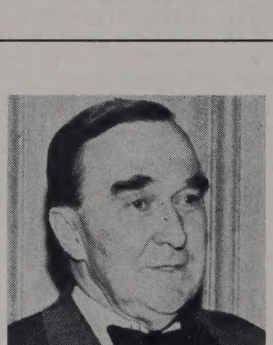
FOR ALL WRITERS!

Radio and Television Scriptwriting Contest in connection with Christian Endeavor Week 1959

This contest offers a real opportunity for writers to prepare materials for use on radio and television during the 1959 Christian Endeavor Week observance. Read the rules carefully and write for additional information.

RULES

1. Contest begins JANUARY 1 and ends APRIL 1, 1958.
2. All scripts must be original.
3. Manuscripts should be mailed to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio, and postmarked no later than April 1, 1958.
4. All scripts submitted will become the property of the International Society of Christian Endeavor.
5. Writers may submit as many scripts as they choose.
6. Scripts must be based on the 1959 Christian Endeavor Week theme, "In the Household of God."
7. Scripts should be prepared on the basis o 15 minute program and will be judged in categories:
   a. Radio Scripts
   b. Television Scripts
8. A prize of $10 will be awarded to the place winner in each of the two categories the contest. In addition, the winning scripts be published as part of the 1959 Christian deavor Week Packet. The International Soci of Christian Endeavor reserves the right to wi draw any and all awards if no suitable ent are received.
9. All manuscripts must be typewritten, doub spaced, on white 8½x11 inch paper, using w margins. Scripts should be approximately ei pages in length (or about 2,000 words) should be written in approved style for radio-television, with all necessary instructions.
10. Scripts will be judged on the follow bases: originality, clarity of thought, effecti ness in expressing Christian Endeavor princip and the basic concept of the 1959 Christian deavor Week theme, suitability for use, gene content, and neatness of copy.
11. For additional details and samples of scri used in previous years, contact Miss Phyllis Rike, International Society of Christian Endeav 1221 East Broad Street, Columbus 16, Ohio.



an invitation . . .

from Dr. Poling to join Christian Endeavor's fellowship tour

"Mother" Poling and I are looking forward to Christian Endeavor's International Fellowship Tour and the great 13th World's Christian Endeavor Convention in Frankfurt, Germany, next July.

We hope to greet a host of our friends in New York City on July 12 as we board the plane for Europe. We invite you to join with us in these days of travel and inspiration.

Our good friend and associate Harold Westerhoff will conduct the tour party. For more details, just write him at Christian Endeavor headquarters, 1221 East Broad Street, Columbus 16, Ohio.

Christian Endeavorers in Germany are making great plans for an outstanding convention. The tour will be the experience of a lifetime. Why not join us?

Daniel A. Poling

NEWS
from around the world

e you wondered about the symbolism of cover design for this year's Program des, which is also used on "A Vital gram for Youth" and the two-color letins? Here is the interpretation of ert C. Ross, educational secretary of rnational Society. Basically, the design bolizes the biennial theme, "For Christ the Church." Two of the bars form a ss, representing Christ; two of the bars n the shape of a steeple, symbolizing the rch. The total of four bars might be bolic of the four cardinal principles, ich are being stressed as sub-topics of biennial theme.

rritt L. Smith, member of the Finance l Executives Committees of International iety and secretary of the Extension and petuation Fund, was recently elected sident of the Central Union Mission in shington, D.C.

hristian Endeavor is a watch
Whose mainspring is love,
Whose movement is service,
Whose hands point to heavenly joys
on the dial of eternity.

liana Endeavorers were saddened to hear the sudden death of Judy Hodges of ktown, Indiana. This was the result of auto-train accident which occurred as was returning home on Christmas Eve er delivering baskets for the church. dy took first place honors in Division A Indiana in the 1957 Citizenship Contest.

Photo by Howard Rick

r. Daniel A. Poling and Mrs. Ernest R. Bryan re pictured at the dedication of the plaque at ockville Christian Church, Rockville, Maryland, memory of the late Dr. Ernest R. Bryan. At e time of his death Dr. Bryan was serving as inister of this church, as well as president of e International Society of Christian Endeavor. r. Poling preached the sermon at the dedica-on service.

Roy Currie

Rev. Clive Cooper

Mr. Currie is the newly-elected president of Ontario Union. One of the new topics writers, Mr. Cooper's treatment of the Intermediate topic for March 30 appears in this issue.

Ontario Endeavorers held Executives' Conference Echo meetings in Welland County on January 18 and in Toronto on January 25. Sessions will also be held in other counties in the province. These will be miniatures of the Christian Endeavor Executives' Conference which is held each December in Columbus, Ohio.

Each month over 900 program packets are mailed by the California Union to societies and leaders.

Christian Endeavor is a school
Teaching us to trust and obey,
To read and to pray,
To serve Christ and the church in every way.

Magdalene Schubert, long-time Pennsylvania Endeavorer, is the author of the Upper Room's Family Worship Service for Christmas, which was read by about eleven million people around the world.

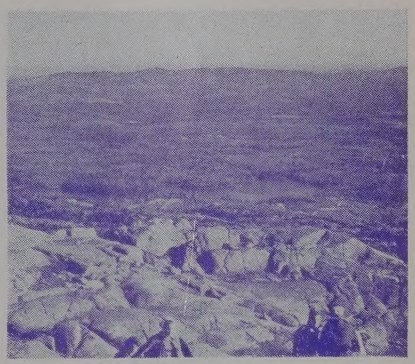
Frankfurt, Germany, scene of the 13th World's Christian Endeavor Convention July 23-27, is located on the river Main. The old imperial city, Frankfurt is the birthplace of the German poet Goethe, as well as of the German democracy of 1848.

Today Frankfurt is an important nerve center of administration, commerce, and industry. Convention sessions will be held in the great Trades' Festival Hall.

This city is set in the midst of hills and forests. Holiday centers of great attraction are quite near and Endeavorers will be able to combine vacation with the convention.

Already parties to attend the convention are being arranged in Wales, Scotland, Holland, England, and Ireland, as well as the International Fellowship Tour which will travel from North America. More than ten thousand German Endeavorers alone are expected to attend.

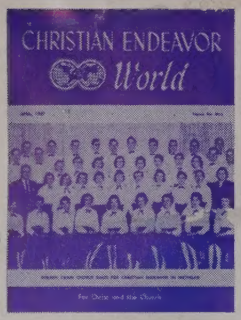
"Climbing With Christ" is the theme for 1958 adopted by Christian Endeavorers of the Ohio Yearly Meeting of the Friends Church. New membership standards have been set up and a "Mountain Climbing Contest" was held from November 17 to January 19 under the direction of Rev. Owen W. Glassburn. The new president of the Christian Endeavor Board of the denomination, Paul Ryser, is aiming for 1,000 new members by July.



This is the view seen by members of the "11-11-11 Club" when they reached the summit of Mount Monadnock in East Jeffrey, New Hampshire, last November. Over 250 Endeavorers participated in the climb, which is an annual event of the Massachusetts Union. Originated about twenty years ago as a way of observing Armistice Day, it takes place at the 11th hour on the 11th day of the 11th month, hence the name.

Endeavorers who reach the top receive the coveted stamp, "11-11-11 Club. At last!" Below Barbara Dick, secretary of the Massachusetts Union, is shown stamping the hands of a group of successful climbers. Following the climb a supper of beans and frankfurters was enjoyed at First Baptist Church in Gardner. The day closed with a worship service led by the pastor, Mrs. Ruth Thompson.

Program Resources



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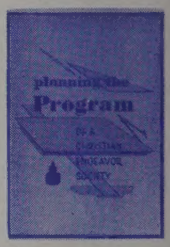

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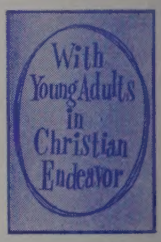

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